

Theological Seminaries Discussed

Peter MacQueen on General Lawton

New Hampshire and Rhode Island Broadides

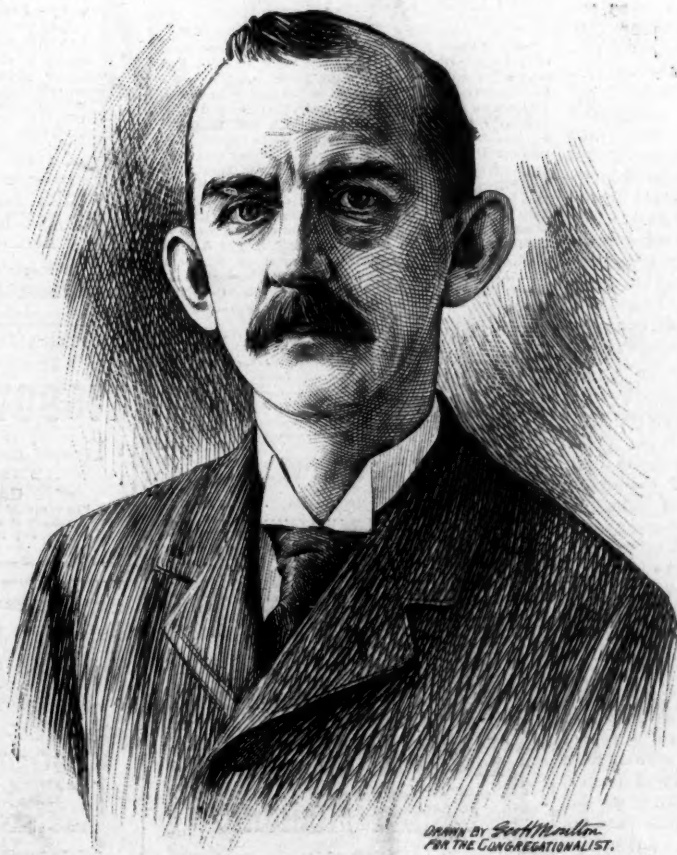
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Volume LXXXV

Number 2

# THE CONGREGATIONALIST

Boston Thursday 11 January 1900



GOVERNOR WINTHROP MURRAY CRANE OF MASSACHUSETTS

*RIGID* economy must be exercised in appropriations and expenditures. . . Attempts are made nearly every year to repeal or modify provisions of the laws regulating the sale of intoxicating liquors. I urge that the restrictive features of those laws be preserved without abatement or modification. . . I renew the recommendation of my predecessor in opposition to the tendency to appeal to the legislature to interfere in municipal affairs. Cities and towns should be let alone to work out their own municipal problems. . . You meet in the closing year of a century remarkable for its intellectual, social and material progress. In rounding out this important division of time let us hope that prudence, justice and honor may guide your labors in serving what every son of Massachusetts must ever believe to be the fairest and best of commonwealths.—GOVERNOR CRANE, IN HIS INAUGURAL MESSAGE, JAN. 4, 1900.

## For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 21-27. Send Me. Isa. 6: 1-10. (Quarterly missionary meeting.)

The abiding impulse to missionary zeal, and indeed to any sort of Christian progress at all, proceeds from the vision of God. The highly figurative way in which the prophet in this passage describes the glory of the divine being as it dawned upon his life reveals the greatness of the impression made and explains what follows. For the inevitable consequence of a vision of God is a sense of one's own unworthiness, and a desire for such a cleansing as will make one able to endure such close contact with infinite holiness. If we study the career of the great missionaries and servants of Christ we shall find some thing of a parallel process in their own experiences. They have first seen God, gained some idea of his character, of his grace and of his loving purpose toward all mankind, then a sense of their own insufficiency has overwhelmed them, followed in time by the action of God upon their lives which makes them able to do his work.

Why are there so few people in the churches today saying, "Here am I, send me," and so many saying, "Here am I, but please excuse me?" Why is it so difficult to get good Sunday school superintendents and teachers and efficient workers on committees? Why the general disposition to shirk one's responsibility for maintaining the institutions and carrying on the work of the church? Perhaps it is because the sense of the divine things is not acute, and because we have not experienced keenly the cleansing work of the Holy Spirit which disposes us to say "Here am I, send me," and which makes us fit for the Master's use. Horace Bushnell once awakened in the dead of night and left his bed. As his wife saw him groping about the room she asked "What have you seen?" His reply was "The gospel." Do we not need to get a glimpse of the breadth and richness and purpose of the gospel of Christ? That, once seen and applied to our lives, will make us eager for Christian service where we have been holding back.

But are we to wait until some startling, divine phenomenon cuts athwart our path? That would be folly when there are so many ways of nourishing a sense of the divine process and purpose in the world. The cobler William Carey, as he stitched away at his bench, fed his life with God and his missionary impulses by frequently looking up at a large map of the world, on which was roughly sketched the condition of heathendom. It is an interesting fact, too, that the tales of Captain Cook's voyage round the world were also serviceable in broadening his vision and bringing him to the point of consecration to the foreign field. We might easily be quickened if we would use the simple, natural sources of life and power within our daily reach. Read carefully, for instance, the story of present day activities in any single important mission station in the world, and see if it does not kindle your zeal and make you want to have some sort of a share in it.

To very few will this expression mean the purpose and expectation to cross the ocean. It touched me much the other day when I met a brother of Mr. Moody on the steps of the church in which the funeral services were about to be held, and learned from a bystander that in his own sphere in Northfield he was as much of a missionary as his brother in the wide world had been. Said he to me, in his plain, blunt way: "Christ doesn't say you've got to go to foreign lands to serve him, but if there are people right round you whom you can get into the church they are the ones you ought to go for." Apparently the present call today is quite as much for consecrated men and women who will furnish the sinews

of war for those who go to the front, for those who will hold the rope while others go down into the pit, and who in their own way and in season and out of season will say to Christ, "Here am I, send me."

Parallel verses: Is. 52: 7; Nah. 1: 15; John 4: 29; Acts 8: 5-8; Rom. 10: 14, 15.

### NEW YEAR NOTES

Many societies distributed Christmas gifts to the unfortunate.

The dates of the Massachusetts State Convention are fixed for Oct. 16, 17, at New Bedford.

The Use of Literature in the Society and by Committees is a timely topic for the new year.

The accommodations for London, 1900, are being rapidly taken. Have you engaged your berth?

Concord Union (N. H.) recently held a profitable school of methods for the consideration of best ways and means.

A helpful service rendered by one society was the mounting of 100 "Perry Pictures" for Missionary Wirt in Alaska.

The Winter Hill Society of Somerville, Mass., raised upwards of \$300 for missionary and benevolent work last year.

Ten Things Our Society Can Do this Winter was the subject of an interesting and practical paper before two societies in Fitchburg, Mass.

The Floating Christian Endeavorers of the world received a New Year's greeting and a letter of encouragement from Miss A. P. Jones, their long-time friend.

### Home Missionary Fund

DEC. 29, 1899.

I do not know how many dear friends I owe my debt of gratitude to. You will know, and through you please thank all of them for the profit and pleasure I have received all this year from reading your clean, wholesome pages, feeding mentally, morally and spiritually fifty-two weeks without money, without price. I gratefully thank you for enabling me to render effective service to my church. I thank God for what you have given to me in the past, and I pray that some steward of God with more money than I have will send you to me again. If our dear friends, who so kindly help the Home Missionary Fund to send you to me and others like me, could understand how much we love you, what a pleasure to study your S. S. and Y. P. S. C. E. articles and the spiritual strength of Closet and Altar, the weekly prayer meeting editorials, all these before, not after, the dates, they would double their subscriptions.

Yours gratefully.

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United States Bonds	1,309,500.00
State Bonds	28,500.00
City Bonds	790,511.83
Rail Road Bonds	1,386,630.00
Water Bonds	80,800.00
Gas Stocks and Bonds	172,557.00
Rail Road Stocks	4,096,194.00
Bank Stocks	339,450.00
Trust Co. Stocks	91,500.00
Bonds and Mortgages, being 1st lien on	
Real Estate	248,498.93
Loans on Stocks, payable on demand	121,625.00
Premiums uncollected and in hands of Agents	533,983.99
Interest due and accrued on 1st January 1899	50,034.18
	\$12,161,164.79

LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	4,045,577.00
Reserve for Unpaid Losses and Claims	684,755.43
Net Surplus	4,427,802.56
	\$12,161,164.79

Surplus as regards policy holders - \$7,427,802.56

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AND BOSTON RECORDER

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# THE CONGREGATIONALIST

Volume LXXXV

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Number 2

## A Few of Next Week's Features

A NEW REVIVAL, by Rev. Francis E. Clark, D. D.  
THE CONGREGATIONAL MISSIONARY FORCES IN SOUTH AFRICA, by Rev. William T. Gunn.  
SOLDIERS WHO DECLINE THE WINE GLASS, by Rev. H. D. Jenkins, D. D.  
DAILY LIFE IN A COLLEGE ON THE BOSPORUS, by Mary Mills Patrick.  
BEAUTY IN HOUSE FURNISHING, by Mary A. Ware.  
A BROADSIDE OF VERMONT NEWS.

**Promises of Spiritual Awakening**  
If recognition of need and strong desire can be regarded as conditions on which spiritual blessings are bestowed, then many fields must soon receive them. From various sources, both clerical and lay, there have recently come words that show a noble discontent and a searching for the remedy. May not this be regarded as the beginning of better things?

**Some Immediate Returns**  
Last Sunday was a glad day for the churches that were strengthened by larger accessions than are registered at the ordinary communion season. In the Boston circle, as our tabulated list elsewhere shows, several churches were particularly favored, Union receiving twenty-nine, the Old South twenty-nine, Dorchester Second twenty-three and Brighton seventeen—in the latter case all young people from thirteen to eighteen years old on confession of their faith. The First Church, Springfield, welcomed fifty-one, thirty-six on confession. May such gains, here and elsewhere throughout the country, presage a year of spiritual ingathering.

**"Earth Receding, Heaven Opening, God Calling"**  
The dying words of the greatest evangelist are not significant alone as fitting so wonderfully his Christian life and service. Thoughtful men and women may find in them a searching test of their own spiritual character and experience. Mr. Moody's "earth," even in the midst of his busy life upon it, was always "receding," as a place for mere living and money-making; he valued it chiefly as a vantage-ground for serving God and blessing his fellow-men. Is that our view? He had looked into "a door opened in heaven" long before he lay down to die in Northfield; he had set his affection on things above; he would surely be at home in heaven. Do we ever look forward in similar way? He had for over forty years cheerfully answered God's successive callings—to discipleship, to active service, to onerous and wearying labors—and so was prepared for the crowning and glorious call. Are we responding to God's calls as they come to us now? Mr. Moody's grave on Round Top will become a Mecca for loving and lamenting pilgrims—many saved through his influence—but we may not think of him as dead. He warned us against that

in the striking word of a recent sermon: "By and by you will hear people say, 'Mr. Moody is dead.' Don't you believe a word of it. At that very moment I shall be more truly alive than I am now. I shall then truly begin to live." Do we realize that we are soon to have that "more abundant" life?

## The Governor of Massachusetts

Public men are usually judged by their public actions. But it always strengthens our confidence in our body politic to know that men who have large public interests in charge are held in highest esteem in their own homes and communities. For this reason, and not simply because he is a Congregationalist, though any denomination would be glad to claim him, we publish this week a sketch of his Excellency, Gov. W. Murray Crane. It was written by one of the editors of *The Congregationalist*, after careful investigation in Dalton, where Mr. Crane has spent his life, and in the surrounding country. Few men have won so completely as he has done the respect, confidence and affection of the entire community. It is a pleasure to say also that the Lieutenant-Governor, Hon. John L. Bates, the son of a revered Methodist minister of Boston, Dr. L. B. Bates, is in every respect a worthy associate of Governor Crane. With such men filling her highest offices, the Commonwealth of Massachusetts will well maintain the traditions of her honorable history.

## Getting the Old Folks In

The concentration of study upon the life of our Lord in this and the following year in our Sunday schools is a fact whose significance must not be overlooked. That there is material in the surviving records of that far-away life history to engage the thought alike of scholars and of children is the strongest testimony to the adequacy, as well as the interest, of the Scripture. There is no fear of exhausting the material. There is no lack of adaptation to the needs of every one. The life of Jesus touches our life at so many points and gains illustration by so many of our own experiences! It meets our needs and offers suggestion in our doubts, becoming under proper leading the most vital and modern of all subjects of study. Is it not a good time, therefore, to make a determined effort to enlarge our Bible schools where they most need enlargement by bringing in the elders, and especially the men? Their experience offers illustration and needs the correction of the life of Christ. That is an imperfect Bible school which is a school for children only. The teaching of the pulpit (and in careful and systematic study of the Bible the pulpit nowadays too often fails to teach) needs to be supplemented by personal study and individual enlargement of thought. With all the opportunities of knowledge

which the garnered results of study offer it should be possible to get more of the intelligent older folks at work on the great biography, to the uplifting of the tone of thought in the whole school. And this is just the time to make the effort.

## The Temptation of Journalists

Sometimes the clergyman of today is tempted to believe that he speaks with less authority, that he has less influence than his predecessors. Possibly his office is less respected than it was, but character and ability count for as much as ever they did. But be that as it may, the clergyman may console himself with the fact that if he is being forced to stand more on his own bottom, as it were, so are men of other professions. *The Spectator* states that editors of British journals today have no such power as they had thirty years ago. "One speech," it says, "by a trusted statesman has more influence than all the leaders published that day in England; and one poet whom the people will hear affects the thoughts which produce policy more than all the writers for the press. . . . Everybody attends the newspaper church, and everybody comes away believing mainly the convictions self-generated in his own mind." From the standpoint of individualism this change in both pulpit and press has naught to condemn it, provided the press and the pulpit continue to be true to the facts of life which they report or preach. But, as *The Spectator* points out, the subtle temptation now facing the journalist is this: "The reader refusing to take my judgment upon data," he will say, "then I will tamper with the data." And no one who studies the signs of the times in journalism today can but see that already this form of evil has taken root. British journalism in the past has been freer than American journalism from partisanship in reporting, but there has been a decided lowering of ideal in this respect in Great Britain within a decade.

## Christianity in the United States

The New York *Independent* has again done a valuable service by its annual review of the religious organizations in this country. It presents a total of 187,803 churches, with 27,710,004 members and 153,901 ministers. Subtracting the Jews, who have only 570 organizations but number 1,043,800, and the other non-Christian religious bodies, which include only a few thousand members, we have considerably over 26,000,000 persons connected with Christian churches. Of these the Catholics (three bodies) are 8,446,301. Next come the seventeen bodies of Methodists, with 5,809,516. Seven denominations contain over a million each. Congregationalists stand ninth with 628,234 members. The total increase of all denominations for the year is one per cent. Christians, Dun-

kards, Universalists and United Brethren have fallen off, the latter 20,000, or seven per cent. During the last decade, while the population has increased less than twenty per cent., the membership of religious organizations has gained about thirty-four per cent. The greater part of this growth, however, was in the first half of the decade. We are now in an ebb tide of religious interest if measured by numerical growth of the churches. But the benevolent gifts and educational activities show no signs of abatement, while missionary zeal shows signs of revival. There is good ground to hope that the new century will witness new spiritual life surpassing any in the past.

### Bringing War Home

The enthusiasts for war are not the warriors nowadays, but the people who write in the security of their office or read in the comfort of their home. For them war has become a drama. The killing of men by bullet or bayonet takes place at some convenient distance, like Cuba or South Africa, for their profit or excitement, and some of them feel righteously aggrieved if there are too long pauses between the acts. A good sharp assault upon fortified positions, with great success or unmistakable failure, in order to give a good staring title, and a long list of killed and wounded, by way of spice, mean a large sale of extras and a new thrill for the jaded appetite that craves sensation. "Let us have war!" cry these insatiable lovers of the modern gladiatorial show.

The real warriors echo General Grant and say, with one accord, "Let us have peace!" Lawton, the bravest of the brave, found time in the intervals of hard fighting to understand and make himself understood by the Filipinos. He hated war with all his heart. "War is hell," said Sherman; and the modern improvements, which scatter death by beautifully adjusted machinery and annihilate by high explosives at six miles range, have only emphasized the fact.

One aspect of this modern spectacular warfare, however, is encouraging as well as sad and seems full of hope for coming days of peace. The world grows smaller year by year and the telegraph brings all countries to our door. At least this authorized murder and calculated annihilation of the flower of manhood in another people is brought home day by day to the nation, which has to pay the cost in taxes and in life. When Lawton is shot down the whole nation knows and mourns its loss. These London bulletins where wives and mothers crowd to learn of husbands and of sons shot down since yesterday; these mournings over gallant leaders killed in battle; these cries of anger at mismanagement which follow on defeat; these losses of value, difficulties of trade and threats of interference are leaving a mark which cannot be forgotten. The British people know what war means now as they have not known since the Crimean campaign. There is little morbid curiosity and much bringing home of all the horror of slaughter to quiet firesides and troubled hearts.

Yet the conflict in South Africa has not, thus far, been sanguinary, as compared with former wars. In the single battle of

Waterloo the British loss in killed and wounded was nearly 7,000, or twenty-nine per cent. of the forces engaged, and the total losses on both sides were nearly 50,000. At the battle of Modder River, the other day, where the British failed to carry a strong position defended by the best modern arms, only 475 were killed and wounded, or something over seven per cent. of the force engaged. All the losses of the British in killed, wounded and prisoners have thus far hardly equalled the killed and wounded in a single one of Wellington's battles in Spain. But the telegraph has made the fighting real and the knowledge immediate, bringing home to British hearts the picture of death on the field as it has never before been brought.

Nor is the lesson lost upon the war lords of the world or the people whom they lead. The men in power see machinery like that which they themselves control in actual use and realize its destructive potentialities. But they are not encouraged to risk their own security by trial of similar experiments. If they know their strength, they know their weakness too. The implements are too dangerous to be put lightly to use. Even the most ambitious or most quarrelsome must think often before assuming the consequences of defeat or the cost and responsibilities of victory.

### Our Schools of Theology

The International Council last September showed what theological seminaries have done, for the large majority of its speakers were trained in them. The most exciting debate in the council was concerning what theological seminaries ought to do. But the conflict of opinion was mainly over the question whether or not they are now doing what it is generally agreed that they ought to do.

We noted at the time that ministers in middle life who heard the addresses of Drs. Hyde and Slocum more generally spoke approvingly of their criticisms of the seminaries than recent graduates. In response to our invitation several of the latter have stated, briefly, in letters printed elsewhere in this issue, their views of the institutions where they have studied, and one older graduate, who has been in close touch with several seminaries, gives his impressions. Dr. Slocum's address appears in substance in the December *Forum*, and Dr. Hyde's in the January *Atlantic*. Both have been so modified as to make prominent what the writers believe theological education should be, rather than to criticize what it is assumed to be at present.

With these materials before us, we are reassured of the fitness of our Congregational seminaries for their work. They are in the main in the care of men of high repute as scholars, educators and preachers. These men are not indifferent to the life of the world today, nor to changing methods of education and theological thinking. They receive college graduates familiar with most recent methods, and if their own were antiquated they could not keep their students. An examination of the most recent catalogues and annual reports confirms our conviction that our seminaries, considering their

equipments, deserve to rank as high as the colleges.

Dr. Hyde's outline of a seminary course, printed in another column, will find no opponents. Few, we think, will dispute the positions he maintains—that indiscriminate charitable aid to students should be stopped, a high standard of scholarship maintained, and that methods of instruction must be individual and original. More may object to his assertion that a teacher of theology should not be tied to a prescribed creed; but as Dr. Hyde puts it we heartily assent.

The chief objection lies against the proportion of secular studies urged in connection with theological subjects. The popular demand is for a minister who knows something of everything. Dr. Hyde says that the right minister, when he strikes a domestic sorrow, a labor difficulty, a political policy, a social custom, will know how to analyze it and show just how the application of love can make it better. If such statements mean that the minister is to be an expert in psychology and sociology, that he is to be an arbitrator in labor questions and an authority in politics, as a rule he is not a success in any of these positions, nor can any seminary qualify him for them. Our seminaries are tempted to undertake too much to meet this demand. For example, Hartford offers this year thirty-three prescribed courses and 102 electives. Its dozen or more professors must be remarkably versatile to treat adequately all these courses with the seventy-two students.

The minister, it is true, must deal with the wonderfully complex conditions of modern society. His task is more difficult than that of former generations. But with him the personal problem is always the most important. The right relation of the individual with God is the key to all true reform. This is the minister's theme of study. God's revelation of himself in the Bible and in human lives is his text-book. The minister's business is, above all things, to bring the life of God into the souls of men. Let the individual be inspired and illumined and he will help to solve sociological and political problems. Let the preacher present moral principles and leave others to champion political and industrial methods. Let him urge virtues rather than forms of legislation to promote them. He is a preacher of righteousness and love, not an instructor in politics or sociology. If he will become an expert in these things he will better master his art after he has left the seminary. Its purpose is not to produce methods but masters, not to turn out thoughts but thinkers.

The seminary which will do most to make its students able ministers of Christ will teach them to know God and to feel at one with him in prayer; to know the human soul, how it can be at peace with God and live the divine life among men; and to tell what they know with fitting words and persuasive voice. If they go out of the seminary trained to right habits of living, thinking and speaking, as ambassadors for God, they will find the parish a school in which they are prepared to study social problems and to hold such authority concerning them as they can win by knowing more than their fellowmen.

## Has Japan a Future

The sudden rise of Japan to a recognized place among great civilized nations is one of the most remarkable of the political phenomena of the closing years of this century. Will she maintain this place? She has won it by the aid of Christian nations, especially the United States, Great Britain and Germany. She has learned from them the principles of civil and religious liberty. She can stand with them only by maintaining these principles.

Last year the treaty went into operation which gave Japan full jurisdiction over United States citizens within that country. The same year Japan adopted a restriction against personal liberty that would be tolerated by no other civilized nation. The department of education issued an order forbidding religious instruction in recognized private schools, "even outside the regular course of instruction." In our comment on this matter some months ago, we were in doubt whether the decision committed the government to the deliberate purpose of suppressing religious teaching in schools supported by private funds; but the interviews between the representatives of such schools and of the department of education, recently published in the *Japan Mail*, remove all doubt on that point.

A petition for relief from these restrictions was presented to the minister of education, signed by several Japanese, American and English educators. The petition sets forth that the position of the department is without precedent in enlightened countries, and that it is an infringement on the religious liberty guaranteed by the constitution. To these points it was replied that the authorities were aware that the position was without precedent, but that the matter had been decided from the Japanese point of view, and that the liberty guaranteed in the constitution is liberty to believe a religion, but not necessarily liberty to propagate it. The counselor for the department, Mr. Okada, further urged that the higher public schools were overcrowded, and that if students were admitted to them from private schools they would crowd out those from public schools; and that, as they might have a better knowledge of English than those from the public schools, they might put the latter at a disadvantage.

The results of these interviews are not encouraging to those who have looked for the development of Japan into an enlightened nation. The arguments urged for the narrow policy adopted do not exhibit either mature statesmanship or the character that aspires to it. If it is persisted in, Christian schools in Japan must be closed. If that is made necessary, it will mean the exclusion of Christian civilization and the principles of liberty which belong with it. If Japan denies these principles to her citizens, she will lapse into national weakness. If the Japanese point of view is one that leads her rulers to deprive her subjects of liberties granted by all enlightened nations, she will not find herself ranking among those nations.

We do not at all believe that the position taken by the Japanese Government will be permanent. A bill has already been introduced into the house of peers

by the government giving to Christianity the same official standing as Buddhism, and if the bill passes all religions will be alike before the law. We note that the minister of education expressed some confidence that in time Christian schools doing the work of public schools might have the same privileges granted to them. But the question of the future of Japan does not depend on the reluctant granting or the withholding of privileges from Christian schools. Will her government treat its subjects with justice? Does it respect its own constitution? Is it disposed to protect those individual rights without which enlightened government and national progress are impossible? It is in these vital matters that Japan is on trial before the nations and her answer to these questions will decide whether her sudden rise is a temporary phenomenon or the advance of a great people to a position of abiding power in the world.

## Established Facts in Religion

It is often said that religion is in a period of transition. So many changes in the forms of expressing religious truth have come to pass, and such occasional changes have occurred in the proportions and prominence of religious doctrines, that the superficial observer sometimes concludes that there are no established facts. This conclusion is not justified. The great underlying facts and principles of the gospel are as firmly rooted now as ever, and neither lapse of time nor shiftings of emphasis, nor changes of human conditions can uproot them or diminish their vital significance. Men always will continue to believe in God. The fact of the divine existence is established. It is more difficult to demonstrate this to some minds than to others by argument, but often there is no need of argument. Probably no one ever lived who really and permanently doubted the existence of God. If there be not in every heart an intuition of the divine existence which is convincing, external evidence is sufficient.

The fact of human sin also is established. Men may argue as they like about the question of more or less responsibility for sin, and may try to excuse themselves on the grounds of heredity or irresistible temptation, but, whether they succeed or not in satisfying themselves by excuses, the fact that they are guilty before their own hearts no less than before God is as certain and as safely to be depended upon in dealing with them as the fact of the existence of the universe. That salvation is offered to sinful man by a loving God is another fact unshakable and elemental in human consciousness. We cannot think of God except as a perfect Being. This means that he is just, and his justice involves an offer of redemption to every sin-stricken soul from the evil within and without, for his entrance into the atmosphere of which he is not responsible. To be God at all God must offer men an opportunity of salvation. Whether one accept Christ as the Saviour or not, whatever his theory of the divinely offered redemption may be, as to the fact of it he cannot remain in doubt after he has considered the subject.

Again the obligation of duty is a reality

to every one. It is far more intensely, comprehensively real to some than to others, but no one lacks some conception of what duty involves. No one is ignorant that he cannot live to himself alone, and the moment that the existence of fellow-beings is admitted, with whom one must associate in some degree, that moment the conception of duty arises and begins to assert itself and to exert its influence.

Several other established facts in religion might be named, but only one shall be mentioned, that of the Spirit's help to striving men. We may not recognize it at once as divine, but we do know that it is holy in its nature and purpose, that it comes from outside of us and from a higher, purer realm, and that it is a real, trustworthy power. This is a fact of the inner consciousness, and in most cases a frequent fact, in the story of every soul. Let it be noted, too, that these established facts together furnish a foundation for the development of belief and character. Because these things are true it follows that every one ought to accept them, to thank God for them, to try to live in the light and with the help of them and to grow by means of them into the knowledge, the life and the love of Jesus Christ.

## Current History

### Congress to Debate the Philippine Policy

Resolutions introduced by Senators Pettigrew and Beveridge last week, each representing opposing sides on the Philippine question, and Senator Hoar's protest against any attempt on the part of the Administration to suppress discussion have made it certain that the great problem is to be fairly discussed in the Senate, with which outcome we are in hearty accord. President Hadley of Yale recently pointed out that our legislatures were ceasing to be deliberative bodies where policies were decided by weight of argument and fact. This is to a large extent true, and lamentably true. The Administration is willing and, we believe, able to give substantial reasons why it has followed the course it has. But if it cannot the sooner that fact is proved in open debate the better. Senator Beveridge, by reason of his study of the problem on the ground, will speak with unusual authority, notwithstanding his speech on the subject will be his first speech in the Senate. As soon as elected by the Indiana legislature he started for the Philippines; from there he went to China and Japan, in order to prepare himself to deal with the great problem which he knew was before him for settlement. Seldom has an American legislator done a wiser or more politic thing.

The debate on the Gold Standard Bill has begun and reveals strength for the measure in unexpected quarters. The investigation of the alleged venality of Senator-elect Clark of Montana has begun, ex-Senator Edmunds of Vermont acting as counsel for the opponents of Senator Clark. Mr. Clark is a copper mine owner of fabulous wealth, who is charged with having bought a sufficient number of Democratic and Republican members of the Montana legislature to insure his election. The fact that such an investigation should be necessary is in itself unpleasant to contemplate.

The adverse report of the Senate committee on the claim of Senator Quay of Pennsylvania to a seat is thought to settle his fate adversely. Senator Hoar will vote for Mr. Quay's title as a matter of principle, believing that the governor of a state has a right to fill a vacancy. The point is that in this case the governor has not given the legislature a chance to make its choice, he and Senator Quay, whose tool he is, knowing that the legislature would not elect Mr. Quay.

All the evidence in the case of Congressman Roberts is in. He made his own plea in summing up the issue.

#### Another Worthy Prelate Gone

The death of Father Edward McGlynn, whom his parishioners called the Soggart Aroon, or beloved pastor, removes from the ranks of the Roman Catholic clergy of the country not only one of the most eloquent of priests, but also one of the few in the American Roman priesthood who had ever dared to show much independence as a priest as over against the authority of the hierarchy. Like Father Malone of Brooklyn, he never sympathized with the church's attacks on the public school system of the country. He accepted Henry George's land tax theory, and for so doing and so declaring at every opportunity incurred the disapprobation of Archbishop Corrigan and the authorities at Rome and was suspended from priestly functions as a consequence. In 1892 he was restored to his priestly functions. But, as usual, it was because he went to Rome and not because Rome came to him. The devotion of his parishioners to him was beautiful, and he had the respect of men outside of his church to an unusual degree.

#### Taxation of College Property

The increasing wealth of our institutions of learning and the ever-increasing area of land and value of buildings owned by them in our cities and towns have caused the assessors in these communities of late to give heed to a certain amount of public pressure from non-academic circles which insists that educational institutions should be taxed, at least on property not directly utilized by the institution for purposes of instruction. Such has been the course during recent years of the assessors in Williamstown, Amherst, Cambridge and Andover. Of course the issue has been carried to the courts by the college and academy officials. In cases involving taxation of college property in Williamstown and Amherst the highest court of Massachusetts, not very long ago, ruled against the colleges and in favor of the towns. In a decision rendered last week by the same court the decision favors Harvard University and not the city of Cambridge. To the lay mind the point at issue seems so similar in these cases that the latest decision can only be interpreted as an effort of the court to feel its way back to a safe, broad, general principle of generous treatment by civic entities of educational interests, even though the court, in avoiding the charge of inconsistency, has to draw distinctions which are very fine. Thus in another decision rendered last week, in which the same issue was involved, but a clear case not made out, the court held with respect to the issue between the assessors of Andover and the trustees of Phillips Academy that

The distinction lies, it seems to us, between an occupancy which is for the private benefit and convenience of the officer, and which is so regarded by the parties, as in the ordinary case of landlord and tenant, and an occupancy where, although necessarily to some extent the relation of landlord and tenant enters into it, the dominant or principal matter of consideration is the effect of the occupancy in promoting the objects of the institution and upon the efficiency and influence of the officers as such, and upon those whom the institution designs to benefit. In the former case the property would not be exempt, and in the latter it would. . . . The statute is not to be construed narrowly, but in a fair and liberal sense so as to promote that spirit of learning, charity and benevolence which it has always been one of the fundamental objects of the people of this state to encourage.

Considering the past educational policy of the commonwealth and what that policy has done for it and its citizens, we doubt whether it will ever be wise for the state to begin to tax the property of our educational institutions. The ampler the generosity of the state to such factors in its life the greater the direct and indirect benefits to the state. With Germany sparing no expense, no intellectual effort, no scientific research to enrich her whole educational system so that she may conquer the world commercially, it does not behoove American commonwealths to begin to put burdens on their educational institutions.

#### Purgation Through Judicial Decree

The Waldeck-Rousseau ministry in France resolutely continues the task of prosecuting and suppressing fomenters of treason within the republic. Some months ago it brought charges against about seventy conspirators, chiefly Royalists and demagogues like M. Deroulède, and during the past month their cases have been tried by the Senate, sitting as a High Court. Most of the accused have been discharged for lack of adequate evidence. But last week the court found several of the more notorious guilty, and MM. Buffet and Deroulède have been banished from France for ten years; M. Guérin, who fortified his house and held it against besiegers so long a time last summer, has been sentenced to ten years' imprisonment. Of course the prisoners, just after receiving sentence, indulged in fervent denunciations of the court and the republic. That is the French habit. Posing is natural, and to pose as martyrs is especially alluring. But no sooner were they out of court than officers of the law whisked them across the borders of France or into fortified prisons.

#### The South African War

There has been no fundamental change in the South African war since our last issue. General French has suffered a slight repulse by the Boers, and General White's forces within Ladysmith have repulsed desperate attacks by the Boers. But his stock of ammunition is correspondingly diminished, and his situation is really more desperate than ever. General Buller, with his forces, attempted to come to General White's relief, but failed. Thus, at present writing, the Boers seem able to hold off Buller as well as beset Ladysmith. The feeling in Great Britain is tense and grim, and attacks upon the ministry, and especially Lord Lansdowne, the minister of war and General Wolseley, grow fiercer and fiercer. The mobility of the Boer forces, the tremendous advantage which they have from occupation of

hidden trenches, from which with unerring marksmanship they pour forth bullets propelled by smokeless powder, and the superiority of their artillery are contributing to unnerve the British forces in the field. They are brave as lions in fighting open foes with whom they can close. But neither they nor any other soldiery can face the ordeal which men now are called upon to face who are ordered to take fortified strongholds in which are men well armed with Mausers or Martini rifles.

Strange to say, the events in South Africa are justifying most of the predictions respecting warfare under modern conditions made by M. Bloch in his great work on war and arbitration which first impressed the czar of Russia with the necessity of abolishing war. Bloch's theoretical predictions were scoffed at by practical soldiers, but he is now proved to have been right. The task of attacking soldiery has become very grave, as all will understand who read the accounts of Buller's defeat at Tugela River, or Joubert's repulse at Ladysmith.

#### Unrest in China

The province of Shan-tung, where the American Board has missions, has been the scene of strife of late, and press dispatches last week told of the destruction of our mission board property and the killing of our missionaries. But no word of this has come to the officials of the Board in Boston, which would have been the case had anything so serious happened. As long ago as October Dr. Porter of the mission at Pang-chuang sent letters to the officials in Boston telling of the harm befalling Christian natives and the missionaries by reason of the machinations of the Universal Society of Boxers, and some of these letters will be published in the next issue of *The Missionary Herald*. Native Christians then had been black-mailed, villages looted and Dr. Porter forced to assume command of defensive armed forces. The people then were terrorized, and the promises of protection by the United States consular officials gave little encouragement. Minister Conger has brought the matter to the attention of the empress dowager, and she in turn has sent strict orders to the provincial governor. But it seems to be a case where the banditti are stronger than the imperial forces.

The French and the Chinese have been fighting in South China, with reverses to the French troops, who were outnumbered.

#### NOTES

Recent investigation of certain departments of the state administration of Michigan has brought to light an astounding amount of corruption. Nine state officials are now under indictment for malfeasance and misfeasance in office.

Cases of bubonic plague at Honolulu and Manila have alarmed not only the inhabitants of those cities, but the health officials of the United States at San Francisco and Washington; and steps have been taken to put the best sanitary and medical talent in the country at the service of the Government in battling the pest.

"England's misfortune is Ireland's opportunity," is the rallying cry for pro-Boer meetings by the Irish, which are being held generally throughout the United States now. Funds are contributed at these meetings, men virtually enlist for service in South Africa, and there are mutterings of a raid

into Canada from the northern New England States.

A contributor to *The Nation* shows that as long ago as 1684 Sir Thomas Browne prophesied a time

When New England shall trouble New Spain,

When the New World shall the Old invade,  
Nor count them their lords, but their fellows in trade.

The rescue of Lieutenant Gilmore of the navy and his nineteen comrades, who have been prisoners among the Filipinos since April, 1899, is welcome news, not only to the friends of the men, but to all Americans. They endured many hardships, and at one time were ordered shot by General Tino. While near and under Aguinaldo, they were treated humanely.

German public clamor has been fierce against the English during the past week, but the two foreign offices are taking their time about adjusting the dispute over the seizure of the German ships by British naval officers. Our ambassador in London has been instructed to inform Lord Salisbury that our Government must protest against seizure of American food stuffs by British officials.

France and San Domingo are at odds over the non-payment by the latter of a claim for 280,000 francs due French citizens for damages sustained. Because France has pressed recently for the payment of a claim whose legality is not questioned by San Domingo, the French consul has suffered indignities, which France will not tolerate longer. Hence she has ordered her Atlantic squadron to Dominican waters.

Emperor William of Germany, in a speech to Berlin soldiery on New Year's Day, affirmed his intention of doing for the German navy what William I. did for the German army. "With the two united," he said, "I hope to be enabled, with a firm trust in the guidance of God, to prove the truth of the saying of Frederick William I. 'When one in this world wants to decide something with the pen, he does not do it unless supported by the strength of the sword.'" It is in this mood that the emperor faces the new century, which he and his people say has begun.

For seven years Roger Wolcott has served the State of Massachusetts either as lieutenant-governor, acting governor or governor. He retired from office last week with the respect and admiration of the citizens of the state. May he rise to higher places of public service. Elsewhere we comment upon the character and attainments of Gov. W. Murray Crane. It is apparent from his inaugural message that the legislature is to be held strictly to business, that an end to state aid to municipalities and state interference with municipal affairs is to come, if the governor has any influence.

## In Brief

Christian cheerfulness is winter warmth.

Last year's progress will not make this year's content.

The peace of God leans upon nothing that the world can give. It enjoys; it does not lean.

Significant is the fact that the catechism put forth by the Free Evangelical Churches of England has already been translated into Italian.

The *Mexican Herald*, the leading English daily of the City of Mexico, recently published in full an admirable oration on Oliver Cromwell, delivered in the Union Evangelical Church by its pastor, Mr. Lawson, a significant fact when the environment is considered.

Who has been the greatest man of the century? This is the question to which several

eminent men give answer in a recent *Boston Globe*. T. W. Higginson named either Darwin, Emerson or Garrison; Admiral Belknap chose Abraham Lincoln; Professor Deibear named Herbert Spencer.

Prof. Franklin W. Fisk, at the age of four-score, will retire from active service as president of the faculty in Chicago Theological Seminary at the end of the present school year. A whole generation of Congregational ministers have been under his care during his forty years' connection with the seminary.

An outcome of the memorial meeting to Mr. Moody, held at Northfield Seminary last week, was the rising for prayers of between twenty and thirty girls, after tender addresses by L. D. Wishard, John Willis Baer and others. That is the kind of memorial meeting which would most please the heart of the evangelist.

Some very interesting and helpful pastoral letters sent out to members of their respective churches at the beginning of the year have reached us. From a literary and typographical point of view they deserve commendation, while their usefulness in cementing the ties between pastor and people cannot well be overestimated.

Admirers and readers of Dr. P. T. Forsyth will be interested to know that he has just put forth a new book, *Rome, Reaction and Reform*, which the *London Independent* speaks of thus: "As a logical and sustained criticism of both the Roman and Anglican theories of the priesthood we know of nothing, written from the Free Church standpoint, to surpass these pages."

Professor McGiffert's alleged or real heresy must be squarely faced by the Presbytery of New York. The declaratory statement put forth a few weeks ago is not to end the matter. The stated clerk of the presbytery, Rev. Dr. G. W. Birch, has served notice that he will prefer charges of heresy against Professor McGiffert, and the presbytery has set Jan. 15 as the date for hearing the charges.

The attendants upon the Tissot exhibition in the "Grand Victorian Corridor of the old Providence Depot," Boston, include some who, however interested in art, are not specially proficient in the fundamental elements of New Testament knowledge. One young woman was overheard reading to her companion from the catalogue that the picture they were looking at was "the fairy seers and seducers."

An amiable deacon in a rural Massachusetts town, in a letter written on New Year's Day, disposes of the end of the century controversy thuswise: "In spite of controversy, we folks are going into the twentieth century today. We don't want to risk the chance at our age of not going in at all by waiting another year." We trust, however, that he will be spared to enter what most people believe to be the real twentieth century.

It has been predicted of late that sooner or later Prof. Charles A. Briggs would be found in the Roman Catholic Church. In this connection it may be suggestive or it may not, but let it be noted that in the January *North American Review* he says that the Catholic party in the Anglican Church has its rightful place there, and that "the Puritan party has no call to make them (the Catholics) uncomfortable in the church."

The students who protested against Professor Mitchell's teachings in Boston University are having a hard time. Unable to force him to resign, they withdrew from the theological school and announced their purpose to continue their studies at Drew Seminary. But they find that Drew will not receive them without honorable dismissal from the Boston school. Why cannot these nine young men

form the nucleus of a new school and teach one another?

We have lately printed several paragraphs written by our consulting editors in connection with State broadsides. We are advised from other sections of the country that by merely changing the name of the State these paragraphs would represent their conditions equally well. The denominational problems of one section are often those of others, and they can be treated more effectively and with greater economy by one national paper than by several local papers.

Prof. George T. Ladd seems to have been received in India with as high favor and marked honors as he was received in Japan. He had in the latter country large audiences of professors and students of the higher schools and many of the sons of the nobility. His lectures on philosophy were interpreted by Mr. Ukita, and the interpretations taken down in shorthand for publication in a volume. In India he gave a three-weeks' course under the auspices of the University of Bombay and was entertained by wealthy natives.

We have already begun, in one way or another, to realize the promises of our prospectus sent out in the early winter. This week the series by Miss Estelle M. Hurl, entitled *The Life of Christ in Great Works of Art*, is initiated with a description of the famous picture by Holman Hunt of Christ in the Temple. Inasmuch as next Sunday this incident in the gospel will be considered by thousands and thousands in Sunday schools over the land, the careful description which Miss Hurl furnishes cannot fail to be of service.

Two Congregational ministers are about to start westward on long journeys to the East. Dr. F. E. Clark leaves home next week with his wife to visit Japan and China, making the latter country the chief objective point. They go in the interest of Christian Endeavor, and expect to return by way of the Siberian railroad through Russia, in time for the World's C. E. convention in London, next July. Prof. G. Frederick Wright of Oberlin, with his son, is to sail from San Francisco, Feb. 27, to be absent for fourteen months. They will stop at Honolulu, spend some time in Japan and China and three months in Siberia, where Professor Wright will investigate the history of the glacial period. He will visit Turkey, Palestine and Egypt before returning home.

You are not ignoring, are you, the Day of Prayer for Colleges? Some churches—we won't say just how many—are derelict in this particular, yet those who do observe it are not only profited themselves, but contribute something to the Christian life of our colleges. The day this year, as usual, is the last Thursday in January—the 25th. The Education Society is desirous, also, that the following Sunday be observed as Education Sunday. Another Sunday, two weeks later, Feb. 11, is set apart by the World's Student Christian Federation as a day of universal prayer in behalf of the spiritual interest of students all over the world. We trust that on one or on all of these several days there will be earnest remembrance of our student classes.

According to a decision reached at a conference early in December, the Baptist, Presbyterian and Congregational missionary societies laboring in Porto Rico have now united in a message of greeting to the people of that island. The message has been prepared by a special committee representing the three organizations, consisting of Drs. T. J. Morgan, C. L. Thompson and W. H. Ward. They declare their agreement in the great truths of Christianity, their purpose to work together in mutual helpfulness to build up the kingdom of Christ and to answer his prayer "that they all may be one." This statement will be given and received, we trust, as a pledge that the workers in these bodies will not act in rivalry but in mutual support, and that the history of

Protestant work in Porto Rico will make this document memorable.

A Christian Scientist woman in Racine, Wis., was recently passing a house in which a murderous assault had just been committed upon a Baptist preacher and his wife. The preacher dragged himself to the door and called for help. "My wife has been shot and I have been shot; please telephone for a doctor," he said. The disciple of Mrs. Eddy was obdurate and flinty-hearted. "It's a lie, it's a lie; God Almighty reigns," she retorted. "Please stop talking your nonsense and attend to my wife," gasped the preacher. His request was unheeded, and not until another passer-by came was relief summoned. We recently heard of a mistress who was informed by her Eddyite domestic that the latter could not carry up her early morning drinking potion of hot water, because it was "against her principles." Neither would she put malt extract on the table, for the same reason.

Rollin Lynde Hartt has been in Salt Lake City studying the Mormon Problem. He has written an interesting letter to the *Boston Transcript*, in which his conclusions are summed up in the following sentences:

Polygamy was originally an accidental offshoot of Mormonism. Now Mormonism is simply a scheme of defense for polygamy. A conservative estimate places the number of polygamous families in Utah at this present time at 2,000. At least 1,000 polygamous children have been born in Utah since statehood—that is, since 1896. The leaders of the church uphold polygamy; so does the rank and file.

It is Mr. Hartt's opinion that the only way to stamp out polygamy is to enact a constitutional amendment forbidding it in all parts of the United States, and to throw all such cases into the Federal courts.

Hartford Seminary's recently announced purpose to provide special courses of instruction in foreign missions is an indication that the authorities there are awake to the demands of the times. The subject has never been neglected by the seminary, but, beginning with the next academic year, missionary secretaries and other experts will supplement the regular teaching force, and lectures will be given not merely on the history and philosophy of missions, but on present day activities and problems. The courses will be open to graduates of all the seminaries and appointees of missionary boards. Dr. A. C. Thompson of Boston is to make over to the seminary his superb collection of 6,000 volumes on missionary subjects, and the seminary's missionary museum includes many articles gathered by missionaries of the American Board during more than three-quarters of a century.

Correspondence in the *Boston Herald* last week, in which Mr. Edwin D. Mead of the *New England Magazine*, Rev. John Cuckson of the Arlington Street Unitarian Church and Rev. Reuben Thomas, D. D., participated, revealed how radically good men differ about the ethics of the South African War. Mr. Mead and Dr. Thomas agree in thinking that the British are the aggressors and criminally so. Mr. Cuckson disbelieves this and charges the Boers with conspiracy against British supremacy, not only in the Transvaal, but in South Africa. Both Dr. Thomas and Mr. Cuckson are Englishmen born, and both are ex-Liberals in politics. At Harvard College the division of sentiment among teachers of history and law is quite as marked. Of the men who teach ethics and aesthetics, Prof. George H. Palmer denounces the British course as criminal, while Prof. Charles Elliot Norton sides with Great Britain.

Several lives of D. L. Moody are likely to be put on the market, but it is well to remember that the only authorized and authentic

biography is that now being prepared by his son, William R. Moody. Several years ago the evangelist, aware that at the time of his death, or even before, there might be publishers and authors disposed to bring out the story of his life, expressly requested his son to take charge of such a task, and he had begun to gather material before his father's death. Mr. Moody desired particularly to have the biography which his son was to write correct some of the errors and misrepresentations of biographical sketches that had previously appeared. We believe that most of the friends of Mr. Moody will be disposed to wait for this official biography, which may appear within six months. The Fleming H. Revell Co. will issue it. Naturally it would fall to this house to bring out the book, in view of the relationship between Mr. Revell and Mrs. Moody. It is hoped that those possessing reminiscent matter relating to Mr. Moody will communicate it to Mr. W. R. Moody at East Northfield.

### From Day to Day

BY ALLEN CHESTERFIELD

Overheard in an electric: "You'll have to take hours for them. There's no earthly sense in thinking that you can do them in a few minutes." A fashionably dressed young woman was speaking to a young man who looked as if he might hail from Harvard. The subject of conversation was the Tissot pictures, and the Boston girl was entirely right. I know a dear old lady who spent four hours viewing them the other day, and, though she has been ever since more or less of a physical wreck, she is ready to go again. Those little squares of color certainly do exert an irresistible charm upon the beholder. I met a retired minister at the exhibition last week, who said: "O, that I could have seen these when I was an active pastor. I used to try and preach expository sermons then, but if I had had a wealth of material like this I should have been able to make the familiar gospel narratives glow before my hearers."

If I had a Sunday school class studying the life of Christ, I should try to take my pupils to see the Tissot wonders. And I should not allow them at first to carry a catalogue, but should make the visit a genuine examination touching matters with which they ought to be familiar. I should take them to a single alcove, for instance, and, putting pencil and paper into their hands, should ask them to write down the titles of, say, fifty pictures. I doubt if the average Sunday school scholar would deserve to mark higher than fifty on a scale of 100. This—not so much because the pictures are enigmatical, though now and then Tissot's conception of a given situation strikes right athwart your own notions, but because most of us, in the routine of Bible reading and study, fail to grasp the marrow of the meaning of Scripture.

At any rate, the Tissot exhibition reveals quickly the limitations of one's knowledge and now and then the vastness of one's ignorance. A woman was explaining to her companion the other day the picture delineating the slaughter of the innocents. She described the circumstances somewhat volubly, when her friend broke in with, "Guess you've been reading up on this." "Yes, I have," she admitted. But as the two went on a little further her growing taciturnity showed that her cramming hadn't extended much beyond the earlier chapters of a single gospel. It is interesting to hear such comments as: "Why, I always thought of Paul as between thirty and forty, and that makes him out as over sixty." To which the response was made: "Well, that was probably taken in his later years." "No," said the first speaker, thinking it was time to get in a correction, "that's the way Tissot thought he looked, but I don't agree with him." Now and then queer mis-

takes of identification are registered, as when a woman, in an *ex cathedra* tone, after inspecting critically through a lorgnette the scene illustrating Christ's appearance to his disciples when they were fishing on the lake after the resurrection, said: "There, Peter is getting ready to walk on the water." As a matter of fact, Tissot had painted him in the act of casting off his clothes in order to swim to his Master on the shore. The lady should have remembered that Peter had had enough of walking on the water some time before this.

It touched and pleased me to see so many children at the exhibition. I noticed a father, going the rounds with his two boys—bright, sturdy little fellows about ten or twelve years old. He was taking great pains to explain to them reverently and fully the meaning of the pictures, and they were listening with all the eagerness of boyhood. Still younger children were there asking their parents such questions as, "Where is Jesus in this picture?" and "What is Jesus doing there," and it seemed to me that if there is any public place in the world where little boys and girls may properly be taken it is to such an exhibition as this. Indeed, I look upon the presence of this collection of pictures as a boon to any community, and I am glad that the time of its stay in Boston has been extended to Jan. 19, with a reduction in the price of admission that brings it within the reach of almost everybody. To be sure, not all the 30,000 people who have already visited the exhibition will carry away deeply spiritual impressions, but there must be many whose curiosity has been followed by admiration and that in turn by a new consecration to the higher life. Many a minister has gained a fresh conception of the richness and sweetness of the evangel that it is his duty and his joy to preach. Many a tired man and woman has sensed more keenly, has had his burden lightened, by these pictures of the world's Burden-Bearer.

To me indeed two thoughts came home with new force and inspiration. First, that the life that was led in Palestine 1900 years ago was the most real life the world has ever known. It took hold of so many human situations. It ran up against so many different types of human nature. It pressed into the homes, the market places, the synagogues and the temples of men. Who then can doubt that the reality of the life of Jesus was substantially as the evangelists have recorded it. The man who after seeing the Tissot pictures talks about fables and legends and myths has a tremendous contract on hand if he tries to spread such notions. And if it were a real life, as it certainly was, it couldn't have been the life of any other than the Son of God. People would not be coming by the thousand to see the pictures of a beautiful Oriental fanatic. The world would have been sick of Jesus long ago if he hadn't been the divine Son of God, who for our sakes and our salvation came down to earth.

But as I looked at the disciples as Tissot portrays them, though they differ in the spiritual cast of their faces, the most wonderful thing in the world next to the presence of Jesus among men seemed to be his ability to get his truth and his ideals and his secret of life into the heads and hearts of such dull, heavy, unresponsive, ignorant men. As the twelve sit about him on the hillside or in the porch of the temple three-quarters of them look as if they didn't understand more than about one tenth of what he is saying—and probably they didn't. The other quarter may look a little less quizzical and puzzled, but none of them appear to be pupils of great promise. And yet these very men it was that Jesus made and mastered, and out of such stuff from Peter to Moody he has recruited his kingdom and with such material he will one day conquer the world.

## Governor Winthrop Murray Crane

An Appreciation

By GEORGE P. MORRIS

Sagacity, probity, sympathy, charity—these are the chief virtues of W. Murray Crane, the business man from Berkshire County whom the citizens of the venerable commonwealth of Massachusetts recently chose as their chief magistrate. He was inaugurated as governor last week, and his first state paper is now before his fellow-citizens. Judging public sentiment by the comments of the press of the state, the message meets with assent and has made a profound impression.

This document reveals the character of the man, and is prophetic of an administration which will be thoroughly businesslike and economical. Yet to really get at the secret of the man's power and present place you have to go where some men would least like to have an investigator go, namely, among school-mates, neighbors, employes and fellow-citizens of Dalton and adjacent territory. Men who have known him longest and most intimately respect him most, and this because he has literally loved his neighbor as himself.

His training for his subsequent career was much like that of many another New England boy of his time. Born in comfortable circumstances, the natural co-heir to a fine manufacturing property, he entered upon an active business career with a capital of acquired traditions, inherited aptitudes and an academic education acquired in the public schools and at Wilbraham Seminary. He lacked, however, that technical training which a young man similarly situated would be given today. But sagacity, persistence—as shown in his securing the Government contract to manufacture bank-note paper at a time when he was not of age and when there were many obstacles in the way—generous, fraternal treatment of employes and neighbors, and an unchanging standard of craftsmanship in his mills has made him the leading member of a family which, in its third generation, has lost none of its repute for thrift, skill, integrity and public spirit. These qualities also have made him a controlling personality in the industry which, operated under several firm names, has made the name of Crane known wherever in America and Europe fine stationery is sold or bond paper needed. The governor's sagacity and probity have been at the service of not a few corporations in which the family holdings are so large that its titular representatives are always consulted when important decisions are to be made.

And this suggests, naturally, another striking quality of the man. He is a peacemaker, a mediator. The humblest worker in the Crane mills at Dalton knows that at any time he can get the ear of "Murray," as he is familiarly called by his neighbors. He feels sure that his grievance will be patiently heard and justice be done. Business men go to him to make awards, to have him straighten out disputes, rather than go to the courts. Men and women even consult him on matrimonial ventures and difficulties, so implicit is their confidence

in him. If he could have had his way, there would have been no war with Spain over Cuba—he would have trusted to mediation or diplomacy. So today, in the Philippines, he would try other methods than the sword.

Those who know him say that, as governor, he will bring things to pass in a way that will disarm all legislative rancor or jealousy, at the same time that it will create admiration for his tactical skill. Yet it would be most unfair if, by anything just said, the inference were drawn that Mr. Crane is not a man of profound conviction. "Ought" and "ought not" were early words in his vocabulary, and his neighbors do not try to budge him when he takes a stand for principle. But he is a meliorist, not a radical, and, though abnormally reluctant to speak much in public, he is very winsome and open-hearted in private conversation, and his fairness, sympathy for the other man's point of view, and his willingness to give as well as take have made him a most skillful, waste avoiding administrator of industry. No doubt he will be equally successful in administering the people's business wisely, for that will be his conception of his office. He will not be a partisan governor, or use his office to further personal ends.

Coupled with this rare degree of sympathy for all men, of all races—this was proved by his action at the St. Louis Republican National Convention in 1896, when he gave one of the leading hotel keepers of that city the alternative of losing the patronage of the entire Massachusetts delegation, or giving equal service and accommodations to a Negro member of that delegation—of all religions, of all walks of life, is a willingness to make that sympathy tangible and concrete. Scores of boys and girls in school and college are being, and have been, sent there by Mr. Crane. His gifts to educational, religious and philanthropic institutions reveal an acute sense of Christian stewardship. It is said that there is scarcely a family in Dalton which at some time or another has not known his personal, loving aid in times of sorrow. Parents whose boys go to war find it impossible to secure from Mr. Crane an accounting for expense incurred by him in caring for Dalton boys at the front while they live, or in transporting their bodies home, if they die in hospitals or in battle. "He's a father to us all," said a Roman Catholic layman to me. The local clergy—Protestant and Roman Catholic—the physicians, if they were to tell all that they know, would chronicle a record of unusual brotherliness, for it is fraternalism, not paternalism, that dominates Craneville in Dalton.

Dalton has not a few aged men, former employes in the paper mills, whose sole duty now is to walk to the office and draw their pay—for service loyally rendered in the past. A pension system practically exists, if not nominally. Hard times affect other towns and mills, but the wages at the Crane mills keep up, with no change save for the better. A

strike in the mills has not been known in the three generations of family management. In fact, one comes away from a stay in Dalton village, after talks with men of many faiths and all stations of life, convinced that Governor Crane is not only an ideal employer but an ideal neighbor. Sorrow of his own has made him tender to troubles of other men, and his wealth seemingly is treated as if it were held in trust to relieve where relief, to educate where education, to invest where capital are needed.

Religion with Mr. Crane is very like the definition of it given by St. James. He did not become a member of a Christian church until he was a man, and now he never preaches his belief, even in the fewest words, if they must be uttered publicly. But the pastor of the church (Congregational) of which he is a member, and to which he and his relatives have given most generously for the erection of a fine stone edifice and handsome parsonage, can count on his attendance twice on Sunday—"He's no half-dayer," is the expression used by this pastor—and can rely on him for substantial support in every move the church makes for the ethical or spiritual betterment of Dalton or the country at large. The governor's faith is not something he talks about promiscuously. But it is a very real possession, and his deeds are so beneficent that they speak for him. I was told by men who know that his prayer habits are as they were when he was a boy. Ere he sleeps he kneels.

Political ambition in the sense of personal pride, personal aggrandizement, he is commonly thought to be destitute of. Long ago solicited to enter politics, he steadfastly resisted for many years and, strange to say, made his plunge by service first as member for Massachusetts on the National Republican Committee. Now that he is in public service it is suspected that he finds the same pleasure in "bringing things to pass" that he gained from his private or corporation business management, and if he makes a fine record as a "business governor" of Massachusetts it would not be strange if he were urged to go to Washington to aid in the adjustment of Federal machinery to enlarged national, political, commercial and industrial aspirations. More and more our public men are to be drawn from his class, judging by present tendencies and facts.

Be this true or not, Massachusetts now has a governor who is a man of the people, a philanthropist, a captain of industry, beloved as few men in the State ever have been, and by political opponents as well as by political comrades. Out of a body of 650 electors about equally divided between the two leading parties there were only fifteen votes cast against Mr. Crane in the town of Dalton in the recent gubernatorial election. One of the leading Democrats of Berkshire County told me that Mr. Crane was the fairest-minded political opponent he ever met, and that his political tactics were ideal. His contributions to campaign expenses

sometimes have been accompanied by the stipulation that none of his contribution was to go to encouragement of the "treating habit" among users of intoxicants. Personally Mr. Crane is an abstainer, and his inaugural message makes it clear that he will vigorously enforce the laws governing license and combat any attempt to make the laws more lax.

Mr. Crane cannot, and probably would not, if he could, equal several of his immediate predecessors in eloquence. He will not waste his time or energy trotting about the state talking at fairs, clubs, dinners and the like. But if common sense, skill as a financier, tact, interest in humanity and every worthy human endeavor count for anything, he will not be found incompetent or unpopular.

In personal traits he is simple, abstemious, a stickler for light diet and abundant exercise. He came of wiry, old English stock, long resident in New England. His family ties are strong, his tastes simple. Neither travel nor wide reading have been his servitors in giving that polish with which his immediate predecessor has dazzled foreign as well as domestic visitors. But a more sterling, right-intentioned, sensible man never sat on Beacon Hill. He dispatches business rapidly, quickly gets at the kernel of a matter, and when his decision is registered quits worrying about it and passes on to the next piece of work.

One comes away from Dalton strangely impressed with the likeness of the governor's character, in one marked aspect of it, to that of Henry Drummond. Each so silent, even to their most intimate friends, as to their own woes, their own craving for sympathy, and each so perpetually, so lavishly counseling, aiding, inspiring others. The streams that issued forth were visible to all of Drummond's contemporaries. But they could not claim to feed his reservoir of sympathy and love. Obviously, then, the source of supply was extra-human, superhuman, infinite—in brief, from God.

Such men are rare. Such men are great.

That man is great, and he alone,  
Who serves a greatness not his own  
For neither praise nor self;  
Content to know and be unknown,  
Whole in himself.

## General Lawton at Close Range

BY PETER MACQUEEN

A great man and a worthy leader has fallen. It is fit that the nation should mourn when the true and the just are taken away. A man of brains and rectitude, one of the flower of the race, succumbed to the fatal Mauser at San Mateo. Henry W. Lawton had no superior; he was the ideal man and soldier.

To the end of my days I shall count it an honor to have known this brave and generous man, and I feel a personal loss in his death. When our war with Spain began, Lawton was a lieutenant-colonel and an adjutant in the inspector's office at Washington. He rose rapidly by the might of inherent prowess and the genius of a skilled soldier. At El Caney he led the unconquerable Yankee troops through a Hades of bursting shells and bullets that sang the song of death. Before the war he had had a long and honorable soldier's service. He had done fit service in our Civil War. He had fought the wild Indians and the wild beasts of the West.

He told me that he hunted Geronimo for 1,600 miles over arid plains and through lava-scorched cañons above the clouds. History records how he traced the Indians to their lair and was the first to enter their terrible camp when famine mocked. Perhaps in all this country no other man has ever shown greater power of endurance. I saw him wade the Norzagaray River when other men were swept away like toys by the rapid current. In his northern expedition the members of his staff were worn out like gaunt wolves in the superb chase after Aguinaldo, the sly fox of the Philippines.

General Lawton was not only a splendid fighter but he took an interest in religious and moral problems. The last time I saw him he was reading *The Congregationalist* and was deeply interested in the many subjects therein discussed. He was much amused with the article about his trip through the Red Sea, which described him as studying the career of Moses, the most famous soldier of the ancient world. Lawton was himself a Presbyterian. Rev. James B. Rogers, the Presbyterian missionary in Manila, was delighted with his reception by the general and his wife. The Roman Catholicism of the natives, however, Lawton strictly respected. Like all wide, generous natures, he had no room for pettiness. He was just the kind of man to have handled the religious and civil reconstruction of the Philippines.

The Lawton family was a model American one. They lived in a beautiful palace on the Pasig River, near the suspension bridge. Mrs. Lawton is the ideal wife and mother. In Lawton's lake expeditions she accompanied her husband and was often under fire. The little son often followed his father to the trenches. Mrs. Lawton was very earnest in her work for the Red Cross Society in the hospitals in Manila and was one of the most popular leaders among the American ladies in the Philippines. This nation cannot be too generous to her, for she has put some of the most earnest work of her life into the service of the country.

All the sheltered hearts at home must beat with sympathy for Mrs. Lawton in this hour of her great sorrow. To her is left the toil and joy of bringing up to manhood and womanhood her three little girls and her son. The enthusiastic response to the fund for Mrs. Lawton shows that republics are not ungrateful. So we bid farewell to a strong life that was a blessing to the nation. And though the lip quivers with the parting word, we feel that he has come to the borders of a mighty gain. The gentle tropic colors on the hills of San Mateo come and go and change, but the grand soldier who left his body among their shadows shall never change, save with the change of addition and expansion. It is a blessed consolation to his bereaved family that Lawton died gloriously, with his face toward the foe, and that his memory shall stand out in the future like a city seen from a mountain which at sunrise shines out from amid the mist.

I imagine when Mary died if God had sent an angel to write her epitaph he couldn't have done better than to put over her grave what Christ said, "She hath done what she could." I would rather have that said over my grave, if it could honestly be said, than to have all the wealth of the Rothschilds.—D. L. Moody.

## "God Is Calling Me"

The Last Words of Dwight L. Moody.

BY MRS. CYRUS HAMLIN

"Earth receding—Heaven is opening,  
God is calling me!"  
'Twas a whisper on the threshold  
Of eternity.  
How it echoes down the vale of  
Deepest mystery!

As when Stephen, saint and martyr,  
Near his latest breath,  
Cried, "I see the heavens opened,  
And the Lord of Death  
On the right hand of the Father!"  
Heaven still witnesseth!

Take thy crown, O man of tireless  
Wrestling for the right!  
Starred with souls undying, garnered  
For the King of Might.  
"Well done!" met thee on the portal  
Of the Land of Light!

From the city's slums and alleys,  
From the hilltops fair,  
From the wrecks of deepest ocean,  
Thine await thee there!  
Who shall lift thy fallen mantle?  
Who thy Bible bear?

When the hour of wondrous waiting  
Comes, that comes to all,  
When for us, o'er "earth receding,"  
Drops the funeral pall,  
Father! from thy opening heaven,  
Grant that blessed call!  
*Lexington, Mass.*

## Mr. Moody's English

I think that after he has gone from us it may be seen and admitted that we have had with us, not alone a man of great simplicity, faith and earnestness, but a man whose command of the English tongue is singular and almost unapproachable. When I hear him I think of Bunyan and De Foe and wonder at the crisp, clear, transparent Saxon which he uses. . . . Barring certain infelicities of syntax and pronunciation, and taking his style by itself, I feel when I hear him that if Macaulay could put Bunyan almost at the head of all masters of style, for the same reason men of culture ought to admire the clear, terse, forcible and clean English of Mr. Moody. Indeed, the charm of his style is so great that again and again I find myself wondering at it and asking myself whether, if he had had a scholastic education, he would have kept that singularly pure Saxon idiom of which he is a master.—Rev. William L. Gage, D. D., in *The Congregationalist*, Jan. 30, 1878.

## Would Not Debate It

My mind is made up on the question proposed, namely, the relative merits of Christianity and infidelity, under whatever other name it appears. Somebody once asked Charles Sumner to hear the other side of slavery. "Hear the other side," he replied, "there is no other side." I would as soon discuss the relative merits of Christianity and infidelity. Nobody who studies history need hesitate in answering the question. And I know what Jesus Christ has done for me during the last forty years since I have trusted him. Let the members of your club accept Christ as their personal Saviour, and they need not waste time discussing such a question. If I had a remedy that never failed to cure disease for forty years, I should not stop to compare its merits with another remedy.—From Mr. Moody's letter to the Manhattan Liberal Club, declining its invitation to a debate.

I call this withdrawal of Jesus into the mountain solitude the crossing of the transition line. It is the first distinctive step in his passage to the cross.—Matheson.

## Two Estimates of Mr. Moody

### A Pastor's

BY REV. TEUNIS S. HAMLIN, D. D., WASHINGTON, D. C.

More than twenty years' acquaintance with Mr. Moody; attendance upon all but two of the Workers' Conferences at Northfield; repeated experiences of working with him in great evangelistic movements; careful study of him to learn, if possible, the secrets of his unequalled power—all have brought to me a constantly enhancing appreciation of his greatness.

He would easily have reached the first rank in any vocation in life. In business he would have been a Vanderbilt or a Rockefeller; in politics, a senator, cabinet minister or president; in the army or navy a Grant or a Farragut. He was born to command. He swayed an audience of ten or twenty thousands of people as by magic—not alone by his eloquence, but before he began to speak, by his personality. His judgment was as nearly infallible as seems ever given to man; his poise, common sense, instinctive grasp of a situation, foresight of results, were simply wonderful. In the technical or scholastic sense he had never been educated; but if education means gaining the best use of all one's powers, Mr. Moody was a superbly educated man. He made no false motions. Every blow that he struck carried his whole weight. Every sentence that he uttered counted for the full value of his great personality.

He is most widely known as an evangelist, a preacher of power equal to the best traditions of the pulpit in any age. No doubt he had addressed more people, and, what is better, had profoundly impressed them, than any other man of this century. The greatest universities of America and Great Britain had heard him as eagerly as the throngs in metropolitan cities. And where he had reached one hearer he had reached a hundred or a thousand readers. In the minds and hearts of multitudes the spell of his presence, his eye, his voice, will linger till the youngest of this generation have followed him to the "summer land."

But how far-reaching were his activities! The schools at Northfield and Mt. Hermon and Chicago—possibly his best monument—testify to his zeal for education. How wisely and indefatigably he used the press! How eagerly he labored to put good reading into the cells of all our prisons! How his voice rang out for a pure patriotism! How prudently he encouraged every genuine reform! And how sweetly shrewd he was, how quick to penetrate every sham, how righteously intolerant of hypocrisy! If one characteristic more than any other marks Mr. Moody's work, it is perfect genuineness.

And this equally, of course, marked his character. Who ever questioned his perfect sincerity, integrity, unselfishness? Beyond any man of his day, he had the confidence of rich men who intrusted him with enormous sums to use in his work, of which no penny was ever so much as suspected to have gone astray or found its way into his own purse. Neither the eager attentions of the great nor the adulations of the crowds had spoiled him; he retained to the last the beautiful simplicity of his early years. In his family, at a friend's table or fire-

side, he was genial, gay, affectionate, responsive. How he loved Northfield! How he delighted to welcome all, who came from all quarters of the globe, to its beauties, and make them feel at home in the full enjoyment of all its delights.

But chief of all his qualities was his adoring, rapturous love of his Lord. This devotion constantly gathered to itself all the best qualities of his mind and heart. How his fine, strong face would glow when the praises of Jesus were fitly sung or spoken—when some missionary from the antipodes or from city slums would tell of the triumphs of his grace. Mr. Moody wanted no encomiums for himself. He was generous and loyal to his fellow laborers. But he was intensely jealous for the honor of his Saviour. How he longed to see that divine-human face! How he hoped to see it in the flesh! That was not to be. But surely the heavenly vision is equally glorious. And that now is his forever.

### A Layman's

BY HENRY M. MOORE

If I were to sum up the life of D. L. Moody in one word it would be "victory." He never knew a defeat. Twenty-seven years ago last summer he came into my store and asked me for a pen. He then took from his pocket a copy of Baxter's Testament and Psalms, one of the first three copies imported into this country. Writing my name, with a passage of Scripture, on the fly leaf, he presented it to me. During all these years we have been close friends. For the last twenty years I have been intimately connected with him and his work.

A few years ago he walked with me down Court Street, Boston, and, stopping at a shoe store, showed me the place where he was converted; and he told me of his experience. From the time he left Boston and went to Chicago, to begin what proved to be his life's work, he has never been satisfied. He was always looking for something greater, broader in the future than anything accomplished in the past. I attribute his success largely to his being a man of mighty faith and prayer. No evangelistic effort was ever put forth except as he felt he had been directed by God in answer to prayer. Every building connected with his schools arose in answer to prayer. Did my space permit, I could cite special answers in the case of almost every building.

One day I was walking from the Northfield church with a small party of friends, among whom was a prominent evangelist. Mr. Moody was walking a little in advance. This man said to me, "Do you know that there is a wonderful man?" and I replied, "Yes, I do"; and then he said, "Do you know God gives him about everything he asks for?" I account for it from the fact that he dwelt in the Ninety-first Psalm, which he so much loved: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Dwelling there, he seemed largely to know the mind of the Spirit and so seldom asked anything except in accordance with God's will.

One little incident shows this clearly. At the time that President Garfield's life was hanging in the balance and groups all over this country were praying for his recovery, a little company of us at Northfield was desirous of gathering by ourselves to pray for the life of the President. I was asked if we could not get Mr. Moody to meet with us. When I asked him, he said, "If you are led to pray for Garfield, do so by all means. I cannot meet with you, for I am not clear that God means to spare his life." While a strong believer in evangelical truth, he was broad-minded, kind and liberal to those who differed from him. He lived what he preached, and preached what he lived.

### Press Comment on Mr. Moody

He was satisfied that he had the truth and did not care to investigate farther. Therein was his strength and his weakness.—*Universalist Leader*.

He may be considered at least the unecclesiastical founder of modern institutional work for the salvation of men.—*Rev. J. M. Buckley, D. D., in The Christian Advocate*.

Barring some colloquialisms, which were like the burr in a Scotchman's voice, he was a master of idiomatic English. His sentences were clear, direct and effective, and the imaginative element was not wanting. He could make a Scriptural scene live again before the eyes of his hearers, and in the whole list of English preachers we do not believe there is one who had his mastery of pathos.—*The Watchman*.

By many thousands of people he was regarded almost as a prophet, inspired and infallible. But with his death we think there has been closed a chapter in the religious life of the more intelligent classes in all the churches which supported him. For them the days of emotional revivalism can never return. But the memory of Mr. Moody will be cherished, and for many years he will be praised as one of the giants of the old order of things.—*Christian Register (Unitarian)*.

In religious work and results he has been the colossal figure of the century, if, indeed, he ever had a prototype. His was a unique and intense personality. Though he laid no claim to education or critical scholarship, nevertheless he possessed a mind of great natural acumen and strength. He was admirably well balanced intellectually. He was an administrator and executive of remarkable ability. His equal in arranging for, managing and directing great religious meetings has never been seen.—*Zion's Herald*.

Professor Park of Andover once said to a gushing woman of the *déot* order who was exclaiming at the wonderful tribute to the power of God involved in the fact of so untrained and ill-graced a man as Mr. Moody stirring Boston: "Well, madam, you will not suspect me of wishing to detract from the power of God, but Mr. Moody is a very remarkable man." Such would have been the verdict of any fair-minded man who had an opportunity to study the great evangelist's nature and methods.—*The Nation*.

We find him in every way a man that escapes definition. He will not be classified. It is impossible to catalogue him as the fashion is—such and such heredity, early influences so and so, limitations this and that, work done, motives, results, and so on. The story of his life is a gospel romance. The record of his deeds cannot be coldly written in any human chronicle. One does not even think of holding Moody up as a model for imitation in any respect, whether in theology, evangelistic methods, elocution, or anything else. He was a law unto himself.—*The Standard*.

## The Life of Christ in Great Works of Art

### I. Holman Hunt's *Christ in the Temple*\*

(In the Art Gallery of Birmingham, England)

BY ESTELLE M. HURLL

In a portico of a beautiful building, among whose slender pillars doves fly at pleasure to and from the outer air, a number of Jewish rabbis are seated, on low divans, in a semicircle. They are learned looking men—most of them wise old graybeards—and they have evidently been engaged in some grave discussion; but at the present moment their attention centers on a singular group in their midst. It consists of a boy, some twelve years of age, over whom a young woman and a middle-aged man—apparently new arrivals—are now rejoicing. He is a well-built lad, straight and supple, and he wears as a single garment a striped tunic, girdled at the waist and finished with a fringe, which, reaching only to the knees,

been reading, and which may bear some part in the discussion. The interest is communicated to some youthful musicians behind the rabbis, who rest their instruments, and look on with smiling sympathy at this boy, not far from their own age, who is creating such a stir. They are quick to take in the main points of the little drama they are witnessing.

For it is apparent that this is the happy ending of some strange experience. The mother's face is full of a joy which has not yet forgotten the anguish which has preceded; the man's face has the look of sudden, glad relief. In the boy's face, framed in wavy hair, is the impress of thoughts too deep for utterance. He yields gently to caresses, but he does not

with such simple and forcible directness. Imitating the spirit, not the outward forms, of this early art, the Pre-Raphaelites determined that they would subordinate external beauty to inner significance.

Christ in the Temple was one of the group of era-making pictures which the new school produced. The painter carried the principles of the brotherhood a step farther than any of the members. In his zeal for "sincerity," he sought to represent sacred subjects with real archaeological accuracy. Accordingly he twice visited Palestine to examine the topography of the Holy Land, and to study the costumes, customs and ceremonials, thus anticipating the methods



leaves feet and ankles bare. The young woman shows a mother's tenderness for him as she draws him to her, her arm encircling his shoulder, and her forehead pressed to his. The man stands behind and lays his hand heartily over the mother's on the boy's shoulder.

In the distance the common incidents of the temple life go on as usual. A man is lighting the lamps in an inner apartment; a family is entering with a babe to be presented to the Lord; a lame beggar sits on the step without, asking alms; builders are busy in the courtyard below.

Around the circle in the front of the portico passes an electric thrill of excitement. The boy in the midst has aroused more than an ordinary curiosity in these grave men. Some regard him genially, others suspiciously, but all very thoughtfully. Two discuss the matter with serious concern. Some hold long, cylindrical rolls of parchment, from which they have

return them. Though his mother is so glad to see him, he shows no delight in her coming; he does not even look at her. Instead, his face shows an absorption in thoughts quite remote from the situation. Like the surrounding rabbis, he is intent upon matters of grave moment. But while they are perplexed and dissatisfied, his face shows a great awakening. The light of a new discovery shines in upon him, and he looks straight before him with far-seeing eyes, calmly and fearlessly searching his destiny.

W. Holman Hunt was one of the seven enthusiastic young men who met in London in 1848 to form a "League of Sincerity," and who were afterwards to be known as the Pre-Raphaelite Brotherhood. They took for their inspiration those earlier Italian masters, previous to Raphael, who painted religious subjects

\* The theme of the International Sunday School Lesson for Jan. 14.

of Tissot by thirty or forty years. Like his Pre-Raphaelite brethren, he drew his figures direct from models. He obtained sittings from some of the rabbis in Jerusalem, and he selected a Jewish boy in a London school as a model for the boy Christ.

The Pre-Raphaelites all had a strong liking for symbolism. There are various delicate touches in this picture which might escape an unobservant eye. A neglected corner stone in the courtyard suggests that "stone which the builders rejected." The blind old rabbi sitting nearest the spectator is a type of the Jewish law blind in formalisms. Over the ornamental circular window runs the inscription in Latin and Hebrew from the prophecy of Malachi, "Behold the Lord whom ye seek shall suddenly come to His temple." The work occupied from 1854 to 1860, and is pronounced by an eminent writer Holman Hunt's "most perfect picture."

# The Actual Service of Our Theological Seminaries

Testimony and Criticism from Recent Graduates

In view of current criticism of schools of theology, we submitted to recent graduates of our Congregational seminaries the question, "In the light of your experience as a preacher and a pastor, how has your seminary training served you and in what respects has it proved inadequate?" The responses follow:

## FROM A HARTFORD GRADUATE

Our theological seminaries train scholarly men. Any one who studies in European universities notes the eminent ability of the American "theolog" to maintain his rank with the best from any other schools. He almost invariably makes his degree with honor, often *summa cum laude*.

The Protestant minister is, however, not only a scholar but also a preacher and a pastor. To make a preacher there must be added to sound scholarship the mastery of the body as a means of expression, a voice no less trained than that of the singer, a vigorous imagination and the throb of the heart. Men are susceptible to education in these things as well as in Hebrew or exegesis.

As a pastor the young minister confronts difficult problems, arising (1) from the specific religious needs of individuals and (2) from his position as executive of an important institution, his church. His scholarly acquirements prepare him for these things much as a book on the art of skating would make a man ready for his first venture on the ice. In applied theology the seminary training is far from adequate. This is probably not the fault of the professor. The instruction given is good, but not timely. The teacher discusses problems which are as yet remote from the tranquil mind of the student. Important as they really are, they necessarily make but little impression.

Let the seminary install as professor of pastoral theology a man of mature experience, shrewd, tactful and fervent, whose work is to be done almost exclusively outside the school walls. Let his labors be among the young alumni, visiting them as a wise and trusted counselor, criticizing their pulpit work, and helping them get a master's grasp of their pastoral problems.

Mansfield, Mass. HERMAN F. SWARTZ.

## FROM A YALE GRADUATE

If, as I believe, a theological seminary should aim to give neither general culture, nor that practical wisdom which can be learned by experience only, but rather should offer to college bred men all possible preparation for the special work of the Christian ministry, I have reason to feel warm gratitude to Yale Divinity School for her years of training. In preparing me for strictly pastoral duties, the seminary did, because it could do, comparatively little. Its best lessons had to be rediscovered later; for, after all, in pastoral training a parish is the only school, common sense and sympathy are the best teachers.

In the work of preaching I am constantly aware of the debt I owe to my seminary instruction. If a preacher has been thoroughly grounded in the principles of his art, and drilled in its best methods, while the freedom of his personality has been in no wise restricted, he can ask no greater service.

Of the value of the seminary's part in my theological education I must speak still more emphatically. I was taught no system, but was helped in a masterly way to understand what many men had thought and believed, and to think for myself. I entered the seminary with a conglomerate and mutilated creed, whose value I was beginning seriously to suspect. I graduated with a believing heart, and with a creed, however immature, still a unit of my own.

I have regretted more than once that I happened upon a change of teachers in New Testament exegesis, with its unavoidable disadvantages.

I hope that in the Bibles of students today the pages of the gospels are more worn than mine were. On the other hand, I have regretted also the many hours claimed by Hebrew. The ease and rapidity with which we acquired the language was, indeed, a proof of the remarkable efficiency of our instructor. But still more remarkable to me has been the ease and rapidity with which I have forgotten all I learned.

These, however, are minor criticisms, and meantime I have still left unexpressed my greatest cause for gratitude—I mean the privilege of fellowship with the Christian men who taught us. One of them, whose long work is now ended, I may call by name. Dr. Samuel Harris was to us all a daily sermon. But not of him alone am I thinking when I affirm that most instructive, most inspiring, most largely helpful to him who is preparing for the Christian ministry is his intercourse with strong, good men.

Southington, Ct. SHEPHERD KNAPP, JR.

## FROM A CHICAGO GRADUATE

I have derived so much benefit from my theological training that I cannot conscientiously join the ranks of those who, with more or less bitterness, attack the present methods of instruction in our seminaries. And, by the way, is not the ability manifested in these attacks itself a proof of the good work of these schools? I have encountered many problems in my pastoral experience that the seminary did not directly prepare me to meet. This has not surprised me, and I have not blamed the seminary for any neglect of duty on that account. The world must always be larger than the school. The seminary helped me to lay a foundation on which to build my theological thinking; it helped me to look at the world from Christ's point of view; it illumined the first few steps in ministerial service; it aided much in the deepening of my religious experience and in the kindling of my heart with an earnest purpose to incarnate the Word of God. A theological training that does that for a young man cannot truthfully be called worthless. It compares favorably with the equipment furnished by other professional schools in their respective fields.

Since I graduated I have thought of two ways in which, according to my judgment, the seminary course could be improved. (1) The present system of lecturing and note-taking should be substituted, so far as practicable, by the use of well-prepared text-books, so that more time could be given to free discussion in the classroom. (2) The chair of pastoral theology should not be held by one man for life. It should be supplied on the itinerant plan by the most successful pastors that could be secured, and no one, however able he might be, should hold it more than five years. A man who has not been in active pastoral service for a quarter of a century is unfit to teach in this department.

Fort Atkinson, Wis.

FRED STAF.

## FROM AN OBERLIN GRADUATE

So far as a very brief experience goes I am happy to record my conviction that our present lines of theological training do not require serious overhauling, but only proper proportion and proper men. It is in this latter respect that I have felt most deeply the abiding stimulus of the seminary training. Godly lives are the best interpretation of the divine life. The influence of a teacher able to call out a personal enthusiasm in his students out-

lives all the formulas of the text-books. I thank God that I have spent three years with men whose lives were for me direct evidence of his power and love, so that all the truths of the classroom were burned in or loved home. The "living epistle" is that which is most carefully studied in our seminaries. It was that which sweetened homiletics and illumined exegesis. It was that which made theology a daily revelation and church history a personal appeal. It is that "joy in personal life" which men of God in the seminary taught me which makes the weekly preaching of the Word a delightful privilege instead of a task, which makes the prayer meetings "go" and which gives one increasing patience with that most intractable, and hence durable, of materials—human nature.

No! I am not sighing for additional "ologies," or novel side lines of training. The seminary is no place for experimental tidbits. Given a great teacher, the man of broad sympathies, consecration and insight, and it will be discovered that the old courses are strong meat, amply satisfying. Theology and history and exegesis, with incessant drill in sermon construction and voice culture, ought to fill three years full—too full for idle regrets. My only regret is that I did not devote myself more assiduously to the last-named study. Some of us fledglings feel a little bit like Edison's first phonograph. The mechanism is there, and it will "work," but there needs to be some more tinkering done on the sander.

Ahtanum, Wn. WILLIAM L. DAWSON.

## COMMENTS BY AN OLDER GRADUATE

In a contribution to *The Congregationalist* by Dr. Quint in his later years he called attention to many instances of notable success in the pastorate by men fresh from the theological seminary. May we look for the same proportion from the graduates of today? The characteristics of that order of theological education which obtained until the special expansion of the curriculum with the past decade or two were positive and stimulating instruction in a few subjects, pre-eminently systematic theology, and considerable leisure for independent study and reading. The early successes of many of the younger graduates of the past generation were due not more to classroom influence than to the fact that they had been doing independent and original work throughout their seminary career. They had been exercising rather than cramming.

The changes which have come within the last ten or fifteen years in the increased amount of time given to the study of the Bible in the original tongues, the creation of chairs of Old and New Testament Biblical theology, and the introduction into the curriculum of sociology, general history and various electives have greatly abridged individual freedom, and during the regular course the student is crowded with classroom engagements. The leisure for independent research must now be found mainly in the fourth or extra year.

The regular three-year course graduate of today, compared with the graduate of from fifteen to twenty years ago, has a much better knowledge of Hebrew and Greek, and has accumulated a store of learning about the Bible of which his predecessor was ignorant. This is not so great an advantage, however, as might appear at first sight; for probably few young ministers know how, in the present condition of things, to use new Biblical learn-

ing to the edification of the flock. Indeed for what they have along these lines in abundant supply there is little popular demand. The new studies, however, have so diverted attention from the study of theology proper that the theologues of today, compared with those of twenty years ago, are very indifferent theologians. It may seem an advantage to some that recent graduates have not so very much theology to unlearn, but for pastoral effectiveness a theology not of the newest fashion is decidedly better than no settled theology at all; and the thing which seems most neglected in seminaries at present, from an old-fashioned point of view, perhaps, is the study of theology proper.

To many of the students of today who have mastered the new Biblical learning and acquired the sociological point of view and the scientific temper of mind, and whose literary equipment is ample, the obtaining of a working theology will belong to a post-graduate course, for which the first parish may have to pay a dear price. The present atmosphere of our seminaries is so scholastically free from dogmatism, and so universally inquisitive as to the field of research, that they are quite likely to turn out some men not able immediately to preach with no uncertain sound.

The gains in theological education of late seem to me along the line of advanced scholarship rather than of training for immediate and practical efficiency in the pastorate.

But perhaps it is enough that our seminaries ground the student in the sciences of his profession, leaving him to learn its arts (including a working theology) elsewhere. There could be no objection to this, if a prerequisite to ordination were made a year of field work under a successful pastor, in addition to a degree in a theological school.

The impression made upon my mind by a recent visit to Hartford Seminary and a longer one to Yale is that in these seats of theological learning the intellectual opportunities, both in classroom and library, are simply magnificent.

JOSEPH H. CHANDLER.

## In and Around New York

### The New Pastor at the Brick Church

Dr. Maltbie D. Babcock, who began his work as pastor of the Brick Presbyterian Church last Sunday, is like Dr. van Dyke, whom he succeeds, in that he does not affect ecclesiasticism in either dress or manner. His pulpit success is due to the literary and spiritual nature of his sermons rather than to eloquence. He is like Dr. van Dyke, too, in that he stands for soundest orthodoxy, that neither gives away what ought to be retained, nor insists that the man who differs from him a hairbreadth deserves strait jacket punishment, or worse. He and Dr. Chapman were the two principal speakers at the retreat of the ministers at Riverdale a few weeks ago, and the similarity of the two men was marked. His entrance to the New York Presbytery is expected to increase the evangelical spirit of that body, and to give the general Presbyterian condition, already on the mend, a lift upward.

### The Showing for 1899

Baptist, Methodist, Presbyterian and Reformed churches have not made a remarkable record in New York during the year just closed. Baptists lost membership in every one of the five boroughs, their total loss being 845. They also lost slightly in Sunday school membership. Methodists gained in Brooklyn, but lost twice as heavily in Manhattan and lost nearly 1,800 pupils from their Sunday schools. Presbyterians lost 636 in membership and 3,000 from their schools, and the figures for the Reformed are 200 and 1,200, both losses. Congregationalists gained 1,100 in membership and about 1,000 in their Sunday schools. The largest gains were made by Episcopalians and Lutherans, the former gain-

ing 5,800 and the latter 4,600 in membership, or six and fourteen per cent., respectively. The Episcopalians made a gain of only 300 in Sunday school membership, but the Lutherans gained about 2,000. In contributions for all purposes there is a total gain of \$372,000, of which Congregationalists of Brooklyn come in for \$63,000, the gifts of those in Manhattan standing about as last year. The net gain in the seven religious bodies in all boroughs for the year was 9,139 in church membership, or a little more than three and one-half per cent. The figures are taken from reports of the churches themselves and are fairly complete.

### A Midnight Service

There is probably no other city in this country which devotes more of its energies to entertaining Father Time when he changes the figures on the calendar and upsets his sand glass. In spite of the snow and wind fully 15,000 people stood in the streets around the austere walls of Trinity and joined with the chimes in making the air ring with "All hail the power of Jesus' name." It was Trinity's annual sermon to an audience composed of thousands of people of all classes. It is the only occasion of the year, or even of all time for that matter, when such a crowd gathers in the small hours of the night so far down town.

### At Broadway Tabernacle

One of the most interesting watch night services was held in Broadway Tabernacle. It represented a continuous series of services between eight and twelve in the evening. Dr. Jefferson practically preached twice, as once it was a sermon and the other time a talk on the life of Mr. Moody. The third sermon was preached by Rev. N. M. Pratt of Bethany Chapel. The attendance was excellent, and it seemed good to see the church lighted up at midnight and so many people looking to God at the close of one year and beginning of the next.

CAMP.

## From the Interior

### A Bright Church Paper

Among the many published in this city one can hardly be found more attractive in form or more interesting in its contents than that published by St. Jacob's German Church. On its title-page is a copy of one of Raphael's Madonnas. Within are short sermons, stories, expositions of Scripture, as well as news from the church. Everything is brief and to the point. The church is open every day in the week and the interest is constantly increasing. Nikolaus Bolt is the earnest and competent pastor. The enthusiasm with which he is sustained by his church and by the community in which he labors is proof, if any were needed, of the wisdom of planting Congregational churches where they will minister to the spiritual wants of our German fellow-citizens. Those who read German might do worse than subscribe for the little paper which this church publishes.

### Special Moody Services

Saturday the Y. M. C. Association expressed its appreciation of what Mr. Moody did for it when it was struggling for recognition in Chicago, and for what he did to increase the influence of the organization in the state. In those early days J. V. Farwell, Esq., was his right hand man, ready to back him with money and personal assistance. With him as active helpers were associated such men as D. W. Whittle, Frank Rockwell and B. F. Jacobs, either a host in himself. It was through Mr. Moody's solicitations that money was secured for the erection of Farwell Hall. Sunday morning memorial services were held in the First Congregational Church, addresses, all of them reminiscent in character, being made by Messrs. Farwell and Jacobs and Dr. E. P. Goodwin. It was here that Mr. Moody delivered one of his last sermons in Chicago. Dr. R. A. Torrey spoke on the life and work of Mr. Moody at the Chicago Avenue Church and Dr. F. A. Noble gave an appreciative analysis

of his character, spirit and purpose at the Union Park Church. Dr. Noble laid rather more emphasis on the natural ability of the evangelist and on the education which he gained through his work and from the men with whom he associated than did most of the others. All spoke of him as the greatest American of his time.

### Atoning Hospitality

It will be remembered that a few months ago the managers of the People's Church, Chicago, withdrew from Professor Herron the privilege of speaking in their pulpit. His utterances were of such a nature that even this most liberal of organizations would not listen to them. Dr. Thomas, who was absent at the time, though not in agreement with Professor Herron, was chagrined over the treatment which he received. Last Sunday he was invited to occupy the platform of the church again and to express himself, as he did, with the utmost freedom. Many of his statements were received with applause. It is not probable that he will speak here again for a long time, as he announced that he would leave the country for a residence of two or three years in Europe and for a visit to Palestine. He will study social conditions in the old world and will be accompanied by his wife and Mrs. Rand, founder of the professorship in Iowa College which he has resigned, and her daughter, Miss Rand. It is understood that Mrs. Rand meets the expenses of the trip.

### Opening of the Drainage Canal

Water was let into the drainage canal Tuesday, Jan. 2, with the tacit consent of the canal commissioners and Governor Tanner, although formal permission will not be given for its opening till additional work has been done. With the aid of the pumps more than 100,000 cubic feet of water a minute are passing into the canal. Already one perceives a difference in the character of the Chicago River. But it will take at least a week to fill the canal as far as Lockport, beyond which the water is not yet permitted to flow. It is said that action was taken to prevent injunctions and legal complications, by which the city might have been kept from deriving any advantage from the expenditure of over \$33,000,000 for several months, if not years.

### The Yale Banquet

The main purpose of President Hadley's visit to the middle West at this season of the year is to see the alumni who live in this region and lay before them his plans for the university. His reception in Chicago was enthusiastic. The largest attendance in the history of the association is reported. The impression which the new president made was altogether favorable. He modestly asked for only \$2,000,000. This sum is needed simply to carry out and render efficient work already begun in the university. The president expressed his purpose to unite the departments of the university more closely and bring them into sympathy with each other. His present itinerary includes St. Paul, Denver, Kansas City, St. Louis and Cincinnati.

### To Leave the Denomination

Rev. Wesley C. Haskell, recently settled over the large and important Second Church, Rockford, Ill., has resigned, giving as his reason inability to preach the doctrines which the church believes. His purpose is to enter the liberal ministry. He does not accept the whole of the Bible as the word of God, or the substitutional theory of the atonement, or the dogma of everlasting punishment. He feels that he is not in harmony with those around him, and that it is better for him to seek a liberal pulpit in the East. The resignation is to take effect April 1. This is the church to which the late Dr. Walter M. Barrows ministered for so many years, and of which Dr. F. M. Woodbury, secretary of the A. M. A. for seventeen or eighteen years, was pastor.

Chicago, Jan. 6.

FRANKLIN.

## THE HOME

## Winter Song

Sing me a song of the dead world,  
Of the great frost deep and still,  
Of the sword of fire the wind hurled  
On the iron hill.

Sing me a song of the driving snow,  
Of the reeling cloud and the smoky drift,  
Where the sheeted wraiths like ghosts go  
Through the gloomy rift.

Sing me a song of the ringing blade,  
Of the snarl and shatter the light ice makes,  
Of the whoop and the swing of the snow-shoe  
raid  
Through the cedar brakes.

Sing me a song of the apple-loft,  
Of the corn and the nuts and the mounds of  
meal,  
Of the sweeping whirl of the spindle soft,  
And the spinning wheel.

Sing me a song of the open page,  
Where the ruddy gleams of the firelight dance,  
Where bends my love Armitage,  
Reading an old romance.

Sing me a song of the still nights,  
Of the large stars steady and high,  
The aurora darting its phosphor lights  
In the purple sky.

—Duncan Campbell Scott.

## Intemperance in Story-Reading

BY THE EDITOR OF "THE HOME"

The harmful result of a constant diet of fiction and magazine stories is frequently emphasized in prescribing literature for young people, and some of us know by experience how idle reading debilitates the mind for all wholesome literature, as an excess of sweetmeats takes away the appetite for nourishing food. But it is not often that a victim of intemperance in story-reading makes such a free confession and appeal for help as in this letter directed to the Editor of the Home Department of *The Congregationalist*:

I wonder if you can think it worth while to advise some older readers who had a scanty education in their long-ago youth, who had to go out in the world and earn their living, no one caring what they did or what they read. We have read hundreds upon hundreds of stories, good, bad and indifferent, but mostly Sunday school books, *Youth's Companions* and the like, with little of anything else, till it is almost, if not quite, like intoxication. Everything that is not a story is intolerably dull, and when a new story is begun everything else is neglected that possibly can be till the story is read, and it is forgotten nearly as soon as read. Some of the reading is done to pass away time that must be spent in resting, some to allay nervousness, but nine-tenths at least is time wasted. Is it worse than wasted? What can be done about it? Is there any help? We are sure we have abused mind and memory, can we ever hope to "unabuse" it?

We have resolved hundreds of times never to read another story and have kept the resolution till the next story came to hand. We have resolved we would read nothing but the Bible, devotional books and missionary literature, and kept it till the next paper came. O, other reading is so dull. But we ought to like it. The reason we do not is because the "basket is so full of chips it will not hold apples," only that is not a fair illustration, for the basket can easily be emptied and the mind can never be emptied of its contents. I wish every parent in the world realized that, and every child also.

Is there any help for such intemperance? Are we worth the trying to help? Or shall we take up the next story and go right on in the old fashion and end by neglecting every duty we can and reading our souls to destruction?

STORY READER.

Cases like this are indeed serious and all too common. It is pathetic to read of the dulled brain, the weakened will, the warped taste, but the condition does not seem to us hopeless, since "Story Reader" is evidently alive to the danger. She is so frank with herself I venture to say plainly that, like all who realize their dependence on sedatives—whether in the form of stories or opium or alcohol—she must work out her own salvation through earnestness of determination and strength of will. No one can help her there. But I may be able to offer some suggestions which will make the way easier.

In the first place, my correspondent has asked the impossible of herself and is not unnaturally discouraged. A resolve to turn from the habitual reading of the lightest and most ephemeral matter and substitute "nothing but the Bible, devotional books and missionary literature" was sure to be broken. Nor would it, on the whole, be a desirable course to pursue in the interests of sane and symmetrical growth. A taste for "solid reading" is inborn in few of us. It must be carefully and conscientiously cultivated by habit. The love of stories is, on the contrary, natural, and to possess it is not humiliating.

Moreover, fiction plays an important part in our modern life, stimulating the imagination, helping us to self-knowledge, satisfying our eagerness to know and share the feelings of other human beings. To women, especially, it supplies the knowledge of life which men acquire in the stress and strain of living. And so I would not condemn story-reading or exclude it entirely. But it certainly should not occupy more than half of your time for reading. If you must have light literature for amusement or rest, would it not be possible to choose with deliberate forethought a novel of literary value, rather than a third-class serial? You love stories. Have you read the best ones of Scott, Thackeray, Dickens, Hawthorne, Jane Austen, George Eliot, Charles Reade, Kingsley, and of such contemporary writers as Stevenson, Kipling, Cable?

But how, you ask, shall one conquer the story-craving and come to care for other forms of literature? Certainly not by setting yourself to read Dante's Divine Comedy or Spencer's Data of Ethics, but by working through the natural taste to educate it. Begin by reading literature in which the story element is present. The Odessey, the Iliad, Don Quixote, Mallory's Morte d'Arthur are such among the classics. For poetry choose ballads and dramas. If it is the human interest that attracts you to novels, you will find it equally strong in biographies such as Mrs. Gaskell's Charlotte Brontë, Mrs. Phelps Ward's Chapters from a Life, Higginson's Contemporaries, and Cheerful Yesterdays, Cyrus Hamlin's My Life and Times, the Letters of Hawthorne and Stevenson, Reminiscences of Julia Ward Howe, the Life of Bishop Hannington or of Rev. A. J. Gordon, and any one of the American Statesmen Series.

Another good rule in the choice of books is to pursue a hobby. Are you fond of nature? Then there are Thoreau and Torrey and Hamilton Gibson, and Grant Allen and Burroughs and van Dyke to be read. Do you love music? Try the lives of the great musicians. Would you like to travel? You may do so in imagination with Isabella Bird Bishop, Henry M. Field, Nansen or Peary, Dean Worcester—whose book on the Philippines is timely—or Arthur H. Smith, a missionary who knows China through and through. An interest in postage stamps would naturally lead to the history of foreign countries and statesmen. And if you wish to know more about your own land, Parkman and Fiske will make the way delightful.

The love of essays will come, perhaps, as you begin to read with a purpose and think for yourself. Devotional reading will find its place, too, and poetry in some form is an important part of every reading course. I assume that you will plan and carry out a course for the sake of training of the will and giving system to your reading. No matter how small or commonplace it be, have a plan, put it down in black and white and then stick to it. You will then be in a position to make the next one more elaborate.

Let me suggest also setting apart regularly some time for solid reading, even if only half an hour a day. If at first it is difficult to concentrate attention, try reading aloud, not necessarily to a companion—though that is desirable—but to yourself. The mere sound of the words will help you to understand and remember and will preclude wandering thoughts. To strengthen memory, talk over what you read with some one else. Turn conversation into the direction of literature when possible. A list of books read, with a brief review of salient points, will be rewarding. It is also a good plan to make notes on the blank leaves of a volume which is your own and to mark it in any other manner to increase its usefulness. In these ways one may learn to read for the sake of the good gained and not for mere reading's sake, and to choose books as we choose friends—for a lifetime.

## A Discarded Photograph

BY HELEN A. HAWLEY

Miss Sally Munson carefully turned the key of her room door, locking herself in. She threw off bonnet and cape with an impatient gesture, seated herself before a table, put on her spectacles, took a package from her black satin bag and opened it. Then she spread out twelve cards, each about three inches by four in size, and apparently just alike.

"I want to examine these by myself," she said; "a body can't tell in the gallery."

Evidently the examination was not quite satisfactory.

"There isn't a pin to choose betwixt the lot," she went on. "Some's darker'n others, that's all. They all look as if I'd drawn a booby prize an' didn't like it. Not one of 'em 'll ever be sent to a friend of mine. If my face is like that, there's no need to perpetuate it."

She glanced at the mirror opposite and brightened at the contradiction she saw there. Miss Sally was going on sixty, but

it was no flattery to say she didn't look it. The heart in her was young yet, and it beamed in her smiling eyes, but having a picture taken was an ordeal of unusual solemnity and the camera caught a solemn, somber expression.

It was a long time since Miss Sally had sat for a photograph and the only thing that induced her to do so now was an advertisement which said she could get a dozen small ones, "soft finish, latest style in art," for a dollar and a half. They might never be down to that price again, and this prudent woman counted her pennies.

She felt really shamefaced when she went to the sitting, and begged the artist not to place her picture in his show window. He assured her gravely, "I never do that, madam, without obtaining consent," and she did not hear two young girls giggling at her back nor their comment, "She might know he'd want pretty faces or distinguished people."

Like many persons who are much alone, Miss Sally talked to herself, and now she continued: "It's a shame to have that dollar and a half wasted, but I will not give away one of them. I'll take my shears and slit 'em up, so that even the ragman won't know. I wish I'd given it to missions." "It" was the money.

The pasteboard proved pretty stiff for the shears. "Guess I won't spite myself by spoiling them," she said, with a laugh, "and sometimes I need a piece of cardboard. I declare now, these would be just the right size for the bottoms of the bags I'm going to make for the Society. When they're covered with silk nobody'll be the wiser."

Miss Sally wasn't a woman to let the grass grow under her feet, and next day she promptly began the bags. They were destined to go in reward packages sent by the Missionary Society to different schools in heathen lands.

"Not but what girls in Japan or India or China can sew and embroider better than we can, maybe," the president had said, "but they like foreign things just as our girls do."

It was a trifle difficult to realize that a bit of American work could be foreign in another country, but Miss Sally knew how to make pretty bags, and she had promised several as her contribution. As she covered the back of one card, pasting the silk neatly down on the other side, it formed a dainty frame for the photograph.

"Really, it doesn't look so bad," she thought, as the elderly face looked up at her, softened by the effect of its surrounding. "I wish I dare. Nobody'd know it. I will—there!"

With her usual decision Miss Sally settled it. The flannel leaves of the needle-book which was to be fastened inside the bottom of each bag should lie right on that face with no silk between, and the inner cover being tied down with a bow of baby ribbon no person on this side the globe would ever know. She wondered what the heathen girl on the other side would think when she discovered the secret. "I shall be praying for her," Miss Sally whispered softly.

This new idea gave a tremendous zest to the work. Ten bags went off to as many different schools in at least five different countries.

"The one I hacked with the shears shall go in the stove, but I'll keep the other photo to humble me if I get vain," she laughed, and laid it away in the farther corner of the upper bureau drawer. Then the lonely woman took ten heathen girls into her heart, and felt like a foster mother to them.

Somehow, life opened into new and marvelous interests. She subscribed to the missionary magazine and pored over its pages. Every picture of a heathen girl whose face had been uplifted by the gospel seemed to belong to her family. She traveled mentally in remote places and studied strange social customs. As months went by Miss Sally became one of the "lights" of the society, so constant in her attendance, so intelligent in her judgment as to methods, but the dear secret remained her own.

About two years later the society had the privilege, rare in a retired village, of entertaining a returned missionary. "Miss Mary Davis from India will address a meeting in the church on Thursday evening. She will be attended by one of the native pupils in her school, a Hindu child-widow. After this service Mrs. Prentiss, the president of our Missionary Society, will give a reception to these guests at her house, to which all the members of the society are invited." It was not usual to read invitations to receptions from the pulpit, but the consensus of opinions pronounced this eminently proper. More than one non-member felt a sudden impulse to duty and paid her fee to join before the eventful evening.

When it arrived, no keener ears listened to the addresses than Miss Sally Munson's, but she hurried out directly after the service. "It's only a step," she said, "and my bonnet isn't a bit becoming. I'll take it off and just run into Mrs. Prentiss's bareheaded." She smoothed her hair over the still unfurrowed brow, put on her lace pelerine and set her brooch, with the hair in it, straight. With Miss Sally fashions didn't change often; she had only one best black silk, and it happened she was dressed exactly as when she sat for those disappointing photographs.

The parlors were filling rapidly as she entered, but the hostess soon caught sight of her and hastened to present one who was really becoming a leader. The child-widow was there, now arrayed in her native costume of white drapery. She was a girl of fifteen. Married at seven, going to her husband at ten, a widow at twelve, an outcast after that, condemned to all sorts of privations and ill treatment for a year and a half, then rescued and placed in what was heaven to her—the mission school—this was her history, told now in detail by Miss Davis to the group of sympathetic women.

The girl was beautiful, her rich complexion and liquid eyes set off by the white head covering, and the suffering of child-widowhood still lurking in a half sad expression. When she saw Miss Sally she started in a surprised manner, but immediately controlled herself. Later, when everybody was moving about and conversation was more general, Miss Sally approached the stranger. She wanted to talk with her personally.

Before she could speak, the girl said

timidly, in broken English, "Would the Mem Sahib come to the attiring-room?" and led the way to a bedroom where she had put on her native costume.

Miss Sally followed, astonished. The Hindu girl seemed so excited and pleased. Eagerly she opened a traveling case, took out a silk bag and turned it inside out.

"See," said she, "it is the Mem Sahib herself," and she held a photograph close to the older woman's wondering face.

Miss Sally sat down, trembling and overcome. "How good the Lord is to let me see one of my children!"

"And to me," said the smiling girl, with shining eyes. "O! it did comfort my heart so sad—the dear face!"

Then this child-widow told how she had discovered the face in the bottom of the bag, how it had grown to be her friend, her mother, what fancies she had woven about it, how it had helped her with its sweetness and courage—all told in that soft, Oriental voice. Ah! this was more than happiness—it was blessedness!

Of course it could not last. The child-widow must travel on; she must interest other people; she must become a medical student, and then go back to help those poor, shut-up zenana women in her own land. But letters, frequent letters, could travel over distances, too, and they did—a chain of love between the two so strangely brought together.

One of Miss Sally's "dream children" had materialized, but what of the nine?

"Probably we sha'n't see each other in the flesh," she thought. "'Twould be more than I could ask to have the Lord repeat himself that way, but I think he'll let me know them up there, even if I do wear a white dress, 'stead of this black silk."

And then, recalling her remark at the first inspection of the photographs, she laughed a happy laugh. "'Twasn't a booby prize I drew, anyhow."

### A Morning Resolve

In a calendar which Bishop John H. Vincent sends as a New Year's greeting to his friends, we find this helpful resolve of which he is himself the author. To those who appropriate it every day may be a fresh beginning—a new start.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike trust in God.

And as I cannot in my own strength attain this measure of wisdom and power, I make humble and firm resolve to seek all these things from my Heavenly Father in the name of his Son, Jesus Christ, and through the mystic and mighty energy of his Holy Spirit.

Long the waiting—many the tear!  
Dull the sight—alive the fear!  
Weak the will—the effort faint!  
Deep the sigh—low the plaint!  
Yet never a goal—but ends a way!  
Never a dark—but bears a day!  
Never a strong—but feels a pain!  
Never a fall—but brings a gain!

—The Independent.

## Closet and Altar

*Are the consolations of God too small for thee?*

In all our affliction He is afflicted. He is, we may say, the common heart of his people; for they are all one body, and an infirmity in the very remotest and meanest member is felt there and borne there. —Robert Murray McCheyne.

IESU is in my heart; his sacred name is deeply carved there; but th' other week a deep affliction broke the little frame, Ev'n all to pieces; which I went to seek; And first I found the corner where was I, After, where ES, and next where U was graved. When I had got these parcels, instantly I sat me down to spell them, and perceived That to my broken heart he was I ease you, And to the whole is IESU.

—George Herbert.

Therefore, my dear friend, have honorable thoughts of God. Though he should hide himself from thee for a moment, yet lift up thy heart to him and wait for him; in his own time he will make himself known unto you. —John Mason.

With cross winds He hastens them to the harbor. —Thomas Boston.

And I saw that there was an ocean of darkness and death, but an infinite ocean of light and love flowed over the ocean of darkness, and in that I saw the infinite love of God. —George Fox.

Well, then, Lord Jesus! I will creep if I cannot walk; I will take hold of thy Word. When I stumble, thou wilt support me; when I fall, thou wilt hold out thy cross and help me with it to rise again, until at length I reach the place where thou art and with all my weaknesses, anxieties and wants cast myself into thy bosom. —Christian Scriver.

He tries, not that he may destroy but crown. —Augustine.

O little heart of mine! shall pain  
Or sorrow make thee moan,  
When all this God is all for thee,  
A Father all thine own?

—F. W. Faber.

© Thou who art touched by the sorrows of thy children, the angel of whose presence is near to comfort and to save, even in this deep valley of shadow we would not sorrow as though we had no hope in the resurrection and the life. We would not gather the folds of our grief so closely about us as to shut the voices of divine sympathy and tender compassion from our hearts. The night is dark, but we would trust thy kindly light, our Father. The burden is heavy, but we would follow him who calls the weary and heavy-laden to his rest. The storm is hard to bear; let us hear the sweet word from him who spoke of peace and whose Spirit breathes peace at length to restless and troubled souls. © thou whom we praise in hours of joy, and to whom our hearts are lifted in thanksgiving and hope, in sorrow, too, thou wilt abide with us. Through the words of promise, the sympathies of loving hearts, speak to us this day. And this we ask in the name of our Lord. Amen.

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## Stevenson's Birthday Gift to a Child

None of the Stevenson Letters, which all the world is now reading, is more characteristic than that sent a little girl in Vermont, daughter of Henry C. Ide, ex-chief justice of Samoa. Mr. Stevenson first sent her this highly humorous document:

I, Robert Louis Stevenson, Advocate of the Scots Bar, author of The Master of Ballantrae and Moral Emblems, stuck civil engineer, sole owner and patentee of the Palace and Plantation known as Vallima, in the island of Upolu, Samoa, a British subject, being sound in mind, and pretty well, I thank you, in body; In consideration that Miss Annie H. Ide, daughter of H. C. Ide, in the town of Saint Johnsbury, in the county of Caledonia, in the State of Vermont, United States of America, was born, out of all reason, upon Christmas Day, and is therefore out of all justice denied the consolation and profit of a proper birthday; And considering that I, the said Robert Louis Stevenson, have attained an age when O, we never mention it, and that I have now no further use for a birthday of any description; And in consideration that I have met H. C. Ide, the father of the said Annie H. Ide, and found him about as white a land commissioner as I require:

Have transferred and do hereby transfer to the said Annie H. Ide all and whole my rights and privileges in the thirteenth day of November, formerly my birthday, now hereby and henceforth the birthday of the said Annie H. Ide, to have, hold, exercise and enjoy the same in the customary manner, by the sporting of fine raiment, eating of rich meats and receipt of gifts, compliments and copies of verse, according to the manner of our ancestors;

And I direct the said Annie H. Ide to add to the said name of Annie H. Ide the name Louisa—at least in private; and I charge her to use my said birthday with moderation and humanity, *et tamquam bona fida familia*, the said birthday not being so young as it once was, and having carried me in a very satisfactory manner since I can remember;

And in case the said Annie H. Ide shall neglect or contravene either of the above conditions I hereby revoke the donation, and transfer my rights in the said birthday to the President of the United States of America.

In witness whereof I have hereto set my hand and seal this nineteenth day of June, in the year of grace eighteen hundred and ninety-one.

The little girl accepted her strange gift in the same spirit, promptly changed her middle name to Louisa and wrote a letter of thanks, inclosing her photograph and a pencil drawing, to Mr. Stevenson. Here is his reply:

My Dear Louisa: Your picture of the church, the photograph of yourself and your sister and your very witty and pleasing letter came all in a bundle, and made me feel I had my money's worth for that birthday. I am now, I must be, one of your nearest relatives; exactly what we are to each other I do not know. I doubt if the case has ever happened before. Your papa ought to know, and I don't believe he does, but I think I ought to call you n the meanwhile, and until we get the advice of counsel learned in the law, my name-daughter. Well, I was extremely pleased to see by the church that my name-daughter could draw, by the letter that she was no fool and by the photograph that she was a pretty girl, which hurts nothing. See how virtues are rewarded! My first idea of adopting you was entirely charitable, and here I find that I am quite proud of it and of you, and that I chose just the kind of name-daughter that I wanted. For I can draw, too, or rather, I mean to say, I could before I forgot how; and I am very far from being a fool myself, however much I may look it; and I am as beautiful as the day, or, at least, I once hoped that perhaps I might be going to be.

And so I might. So that you see we are well met and peers on these important points. . . .

You are quite wrong as to the effect of the birthday on your age. From the moment the deed was registered (as it was in the public press with every solemnity) the 13th of November became your own and only birthday, and you ceased to have been born on Christmas Day. Ask your father. I am sure he will tell you this is sound law. You are thus become a month and twelve days younger than you were, but will go on growing older for the future in the regular and human manner from one 13th of November to the next. The effect on me is more doubtful. I may, as you suggest, live forever. I might, on the other hand, come to pieces, like the one-horse shay, at a moment's notice. Doubtless the step was risky, but I do not the least regret that which enables me to sign myself your revered and delighted name-father,

ROBERT LOUIS STEVENSON.

## Reduced Prices on Suits and Cloaks



WE have on hand several hundred pieces of fine Winter Suits and Cloakings which must be disposed of this month in order to make room for Spring goods. You can now secure a fashionable garment at a reduction of one-third from former prices. Order from this Reduced Price Sale as freely as you wish; send back anything you don't like, and we will refund your money.

One third has been cut off the price of every suit and cloak in our line, but the quality is right up to our usual standard—just as good as if you paid double.

Tailor-made Suits, lined throughout, former price \$5; reduced to \$3.34.

\$10 Suits reduced to \$6.66.

\$15 Suits reduced to \$10. \$20 Suits reduced to \$13.34. Winter Jackets, lined throughout, former price \$5; reduced to \$3.34.

\$9 Jackets reduced to \$6. \$12 Jackets reduced to \$8. Separate Skirts in the new French cut, former price \$4; reduced to \$2.67.

\$6 Skirts reduced to \$4. \$8 Skirts reduced to \$5.34. Reduced prices on Capes, Newmarkets, Rainy-Day Suits and Skirts, Bicycle Suits, Silk Skirts, etc.

We tell you about hundreds of reduced price garments in our Winter Catalogue and Reduced Price List, which will be sent free, together with samples of materials, to any lady who wishes them. Write today for Catalogue and Samples; don't delay—the choicest goods will be sold first. Be sure to say you wish the Winter Catalogue and Reduced Price List.

Our new Spring Catalogue of Tailor-made Gowns, Skirts, Bicycle Suits, Rainy-Day Suits, Wash Suits, etc., will be ready February 1st. Write now; we will mail you a copy, together with a full line of Spring samples, as soon as issued. Be sure to say that you wish the new Spring Catalogue.

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## The Conversation Corner

**W**HAT with the pictures of Bindi, the dog, and of the two native children, all from Zululand, printed a few weeks ago, and now another photograph from the Dark Continent, I am sure you will think the Corner is "carrying the war into Africa"—see the first question in the Old Folks' column. But this is a scene of peace and industry rather than of war and destruction. The letter from one of our American Board missionary teachers tells us about it.

*My Dear Mr. Martin:* . . . Just now brick and tile making and the building of two small brick houses are furnishing work for some of our schoolboys and many men living at kraals near the station. [A kraal is a native village in Africa.] At sunrise they gather under a large tree for a short service conducted by one of our Zulu helpers, and so they hear the gospel message, as well as receive the industrial training so much needed. One of the greatest hindrances in our work is the want of means to carry on this training in a systematic manner. I send you a photograph of a brick kiln, which shows a little of the magnificent forest by which our homes are surrounded. Some of the trees are one hundred feet high. Three of them furnished all the lumber needed for a house of six rooms. It is said to be the finest forest in Rhodesia.

*Mt. Selinda, E. Africa. H. J. G.*

This is a beautiful glimpse of the effect of Christianity in a heathen land—those African savages, recently so ignorant and degraded, not only engaged in civilized industry but meeting under a forest tree to pray for God's blessing before they begin their work. That is a "sunrise prayer meeting," in which the light of the Sun of Righteousness shines in the darkness! We shall be more interested now in any news from the "East Central African Mission," which we read in the *Missionary Herald* or the *Life and Light*. By the way, is not this the very place—Mt. Selinda in Gazaland—where Mary B., our nine-years-old Cornerer, lives, whose letter we printed a year or two ago, with a picture of the funny conveyance in which she and her sisters were carried in Africa? I do not know why the native children there may not under missionary training become bright, happy, Christian children, like our Pomikuk and Tommy at the other end of the earth in Labrador.

Now for letters from a few other children in our own land.

*Dear Mr. Martin:* We are two brothers. We were much interested in the story of Pomikuk, and we are sorry for poor little Tommy. We send some money for the Memorial Cot. We have a beautiful black spaniel named Don. May we join the Corner?

ISRAEL P. AND JOHN M. F.

*Beverly, Mass.*

Certainly! Is the first brother's name Israel Putnam? Is "Don" a Spanish spaniel?

*Dear Mr. Martin:* I would like very much to become a Cornerer. I am seven years old. I go to school every day. I am in the second grade. I am in the infant department in the Sunday school. I read in the Corner about the old lady and her quilt. I am making a little quilt.

*West Brookfield, Mass.*

RUTH G.

Keep on sewing, little Ruth, and when you are as old as they, you will beat the

lady of sixty in Wilkes-Barre, the one of eighty-five in Chelsea, or another still of ninety-six in your county of Worcester, of whom I have just read as making even more quilts or stitches in her lifetime!

*Dear Mr. Martin:* I live on beautiful Long Island and I am collecting stamps. Please send me your list of stamp boys. I have been to New York City. I go to school and have a kitty named Jemima and two little sisters, Charis and Helen. Good By.

*Aquebogue, L. I.*

PAUL H.

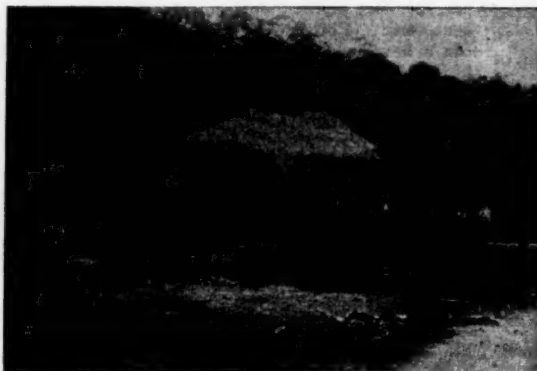
Your sisters have classic names, even if your kitty has not!

*Dear Mr. Martin:* I was seven years old last March. It is over two miles to our schoolhouse, so I never went to school until last September. Now I have been going four months. I read in the fourth reader and study arithmetic and spelling. I am in the infant class in the Sunday school. My brothers have rabbit traps and they made one for me. I caught a rabbit in it. I want to give the money that I sold it for to the Corner Cot. I don't know how to write with a pen. Can I write with a pencil?

*Ohio, Mo.*

LOUIE W.

You certainly can, and much more plainly than many of my older corre-



spondents write with a pen! I am surprised that after so short a term in school Louie can write so well, besides reading in the fourth reader and studying arithmetic. I "gues" she may have some aunt interested in education around her home—her name sounds to me like Salisbury, N. H.! I think she is the first girl to earn money for the "Corner Cot" by catching rabbits. How that will please Tommy—for the boys in that wild country are fond of setting their "sneers" for rabbits. That word reminds me that I have just returned from seeing the children skating and sliding on "Rabbit Pond." There was a lot of them—and they were having a great time!

*My Dear Mr. Martin:* I hope you are very well. Percival and I go to school. We have some goldfish at home. I am very fond of horses. I wash and dust my room and make my bed. My grandpa feeds the birds on the piazza. He has a loaf of bread and sits beside the roof to see them come to eat the bread. Good By.

*Middletown, Ct.*

WINIFRED W.

I should think that with going to school, and doing her part of the housework, and caring for the goldfish, and keeping track of the horses, and watching her grandpa watch the birds, with a proper amount of play thrown in, Winifred will not have much time to be idle or unhappy!

*Mr. Martin*

## Corner Scrap-Book

(For the Old Folks)

"CARRYING THE WAR INTO AFRICA"

*Dear Mr. Martin:* I am a long-time subscriber to your excellent paper, always interested in the Corner page and often notice the differences between you and the "Despotism Foreman"! Recent war news reminds me of the expression, "carrying the war into Africa." Can we learn through the Corner the origin of the remark?

*Lebanon, N. Y.*

MRS. S.

The phrase, without doubt, originated in the "Second Punic War," and refers to the policy of Scipio, the Roman general, in transferring the seat of war to the country of the Carthaginians instead of fighting Hannibal in Italy. As many a schoolboy from the neighboring columns could tell, Scipio's success gained for him, on his return to Rome, the surname of *Africanus Major* (not *Ms.* *Africanus*). Thus the expression, "carrying the war into Africa," has often been used to indicate some bold, aggressive stroke in war or statesmanship, but by whom it was first used does not appear. I have a dim remembrance of declaiming, when a boy, some extract from a British orator containing the phrase, but I cannot now find it. It may have been the beginning of Daniel Webster's famous speech in reply to Calhoun (in 1838), beginning, "Well, Sir, the war has been carried into Africa!"

He proceeded in the familiar Senatorial style of that period: "As I recollect that part of Roman and Carthaginian history, when Scipio resolved upon carrying the war into Africa, Hannibal was not at home. Now, Sir, I am very little like Hannibal, but I am at home; and when Scipio Africanus South-Carolinensis brings the war into my territories," etc. Senator Hoar referred to this speech in his reminiscences of Webster in *Scribner* for July. Others may be able to supplement this explanation.

## NEW QUESTIONS

Is the book entitled *Annie Ross* in print? Can you tell me where the poem, entitled *The Quaker Wedding*, can be found, beginning,

O, not in the halls of the wealthy and proud,

Also John G. Saxe's poem, "Riding on a rail," *Attleboro, Mass.*

C. R. M.

I am not acquainted with *Annie Ross*. The "Rhyme of the Rail" can be found in any collection of Saxe's poems. It used to be very popular, the first verse being,

Singing through the forests,  
Rattling over ridges,  
Shooting under arches,  
Rumbling over bridges,  
Whizzing through the mountains,  
Buzzing o'er the vale—  
Bless me! this is pleasant,  
Riding on the rail!

The other poem can be found in the ample scrap-book of a "Friend" in New Bedford, who kindly sends a copy for the querist. The author is given as Mrs. E. C. Stedman.

*Dear Mr. Martin:* An aged friend wishes to know who is the author of and where can be found the poem beginning thus:

One by one, we cross the river,  
One by one, we're ferried o'er,  
One by one, the crowns are given,  
On that bright, celestial shore.

My first recollection of a paper of any kind is of the *Boston Recorder*. To that and to *The Congregationalist*, into which it was merged, I owe my interest in "The Progress of the Kingdom," and the Conversation Corner is a new source of pleasure, recalling, as it does, poems and rhymes now rarely seen in print.

*Cambridge Springs, Pa.*

MRS. W.

*L. H. M.*

## The Message from the Wilderness\*

By Rev. A. E. Dunning

The seed of the gospel of Christ requires prepared soil. Each generation must have its moral condition made plain, its sins exposed, its need proclaimed. When this century opened, Christians were made to feel in a new way responsible for the salvation of the souls of the heathen world; and repentance for their neglect was made a preparation for a new mission of the gospel to mankind. The close of the century witnesses a new sense of responsibility for the renewal of the nations applying Christian principles to society, to government and to international relations. Men are called for to arouse the social conscience who live apart from their fellowmen, who stir opposition and yet by their sincerity and austerity command attention. Such men in any generation must be exceptional, but the ministry of John the Baptist is richly suggestive in its application to our own time. We shall consider:

1. The messenger. John was born with a mission. His father was burdened in his old age with the need of it. It had long been his prayer that some one would spring from his loins, holy, pure and mighty in the sight of the Lord, who should make fathers faithful to their children, who should stir the careless and selfish to become honorable and wise, fit servants to do the Lord's work in bringing in a new era [Luke 1: 12-17]. His wife shared his desire and hope, and she was one with him in faith that God was answering their prayers [Luke 1: 39-45]. Parenthood is a mighty power in forming the character of a nation. What fathers and mothers wish the children to be whom they bring into the world, the children in large measure will be.

The boy John fulfilled the longing of his parents. He grew up secluded from men. What the great Elijah of Thisbe had been John was coming to be [Matt. 17: 10-13], though he did not know it [John 1: 21]. His habits were different from those around him. He neither ate bread nor drank wine. For his mission it was fitting that he should be a Nazirite. He was wisdom's child [Luke 7: 35]. He came forth from his solitude when he was about thirty years old, a striking figure. Clad in a loose garment woven of camels' hair, gathered about him with a girdle of skin, with a headress falling over his shoulders and a staff in his hand, he seemed to his hearers like a messenger from another world. Not every man can be a reformer. Those who would succeed in that rôle must be willing to be singular, and friends of righteousness need to be patient with their singularity.

2. The people who heard the message. Some were young men who loved their country and were ready to give themselves to redeem it. Some sympathized with them who were old in years, but young in heart. Others were hildebound by opinions in which long study of their Scriptures under dogmatic teachers had incrustated them. They were sincere, conservative Scribes and Pharisees. Many of these were also ready to give their lives for what they believed to be true. Some were selfish, sceptical Sadducees, satisfied with their priestly offices, suspicious of any movement that threatened to displace them. But all the people knew that they were oppressed, that the society and the nation were out of joint and wrong. All these elements are in our nation now.

3. The substance of the message. It was so simple that all could understand it. It had one summons and one reason for it. The summons was "Repent." It was aimed first at the leaders. It was enforced by strong words, some of them offensive. The Pharisee was a formalist, the Sadducee an aristocrat.

\*The Sunday School Lesson for Jan. 21. Luke 1: 5-25, 57-80; Matt. 3: 1-12; Mark 1: 1-8; Luke 3: 1-18; John 1: 6-9, 16, 19-28; 3: 22-30. International Lesson (Temperance), The Preaching of John the Baptist.

John called them offspring of vipers. The scene before him perhaps suggested his words. As the dry grass caught fire from the portable ovens where the people cooked their food, the reptiles fled from beneath the stones and wriggled down toward the edge of the river. Wrath to come, like the spreading flames, was pursuing those who came down from Jerusalem to see what John was preaching. If they had not feared it, they would have left him undisturbed.

If there had been no truth in John's charge, it would have excited only ridicule. If it had been true, but addressed only to dead consciences, it would have aroused only anger. One must be wise to use such language, and it is effective only when employed sparingly.

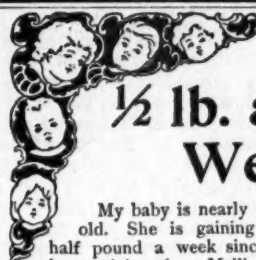
First, John swept away the false confidence of his hearers in inherited righteousness. No favor from God would come to them because they were Jews. Out of the shingly stones on the bank, John said, God could raise up children of Abraham as worthy as they were. One can inherit privileges from a godly ancestry. But he cannot inherit the favor which God gives to righteous character.

Some of John's hearers wanted to know how to repent. He told them how. He told the publican, the tax-collector, to be honest; the soldier to be civil, honorable and law-abiding. He told the multitudes to help those more needy than themselves; to take an unselfish interest in the welfare of others. Are these things repentance? They are fruits of repentance, John said; and the tree that brings forth no good fruit is hewn down. The ax is already at its root. The blows are impending over you. Ruin will follow unless you change your selfishness into living for the highest good of your fellowmen. Each one can find ways to do this if he wants to. This was John's message.

Men are preaching John's doctrine now. The rich Mr. Carnegie says, "The man who dies rich is damned." Governor Roosevelt declares that this nation can be saved only by "the strenuous life" of its citizens giving themselves to lift the world above its barbarism. A multitude of preachers among all classes of society are repeating the message of John the Baptist, "Repent." It calls forth a strange Babel of responses as it did in Judea, but many are bringing forth fruits of repentance.

The reason for John's summons was that "the kingdom of heaven is at hand." He meant that a new society was about to begin in which the fruits of repentance would be shown. By his baptism in water of those who thus publicly confessed their sins he symbolized their cleansing and preparation for the new life. But he did not propose to lead them in that life. A mightier than he was coming, the Messiah. John did not know who or where he was; but he knew what was needed and what the Messiah would do. John baptized in water all who asked for it, but One was coming who would sift them as with a winnowing fan. He would know the wheat from the chaff. His baptism by the Holy Spirit and fire would consume the sin of the penitent soul and fill him with a new spirit from God.

John's symbol dwindles into insignificance beside the reality which was to follow it. The events of these closing days of the century show us that a tremendous testing time is at hand. The months and weeks are crowded with signs of new duties that require renewed men and women to discharge them, and that involve unmeasured consequences for the world. Wise men discern, in the ways in which we are brought close to nations till now unknown and far off, the coming of Christ with his winnowing fan. There are hopeful signs that many are bringing forth fruits worthy of repentance. If it proves genuine, a new life is to open into the kingdom of heaven among men. Those who refuse to repent, or whose repentance is false, he will utterly destroy. This is the message which many are giving without knowing that it is the message of John. It is proclaimed often by those who repudiate the forms in which it has been preached. But it is none the less the preparatory gospel which is completed by the life and death and resurrection and intercession of the Lord Jesus Christ.



### ½ lb. a Week

My baby is nearly 5 months old. She is gaining about a half pound a week since I have been giving her Mellin's Food. My first little girl, who was 3 years last December, was a Mellin's Food baby, and she is a healthy child; her flesh is very solid and many people have told me that "She looked like a Mellin's Food baby." But before using Mellin's Food she was a very sick child, nothing would stay on her stomach and she was gradually getting smaller, but after using Mellin's Food she at once began to gain flesh and never has been sick since. Mrs. Wm. H. Smith, 3809 Aspen Street, Philadelphia, Pa.

### Mellin's Food

A baby in good health SHOULD make a steady gain in weight. If the baby gets food that is suited to him and gets sufficient quantity, he WILL make a steady gain in weight. A child may get proper food and not enough of it or, as is often the case, the child gets a large quantity of food that is unsuitable and really gets little real nourishment, in which case there will be little or no gain in weight. Mellin's Food is suited to the infant's digestion and furnishes sufficient nourishment. Babies GROW on Mellin's Food.

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**SEND FOR "BABIES" A BOOK FOR MOTHERS.**

## Progress of the Kingdom

### DR. VAN DYKE'S DEFENSE OF MISSIONS

The old question, Are missions a failure? was asked and answered by Dr. Henry van Dyke, D. D., at a recent meeting of the Smith College Missionary Society. The large audience, numbering many townspeople, as well as students and members of the faculty, were deeply impressed.

Dr. van Dyke began by distinguishing three kinds of failure: the failure involved in mistaken ends, whether realized or not; the failure to realize good aims, on account of wrong means used, and failure due to the inadequacy of means, though good in themselves, to fulfill the desired end. Missions cannot have a mistaken aim, for they have their roots in the teaching of Christ himself, and from its beginning and in its crisis the Christian Church has owed to the spirit of missions within it its salvation from narrowness, sectarianism and corruption.

Next, the methods used by the church in its missions were tested. It sends out living men and women as its agents, for, as Christianity is a life, it can best be shown by its effect on life. These agents are healthy, well-educated, spiritually-minded men and women; if an ignorant or incapable missionary is occasionally chosen, we can only say that to err is human, and that churches in America sometimes have ministers of that description. Secondly, these agents of the churches on the foreign field are equipped for their work as thoroughly as those of commercial enterprises; they are supplied with three great factors of civilization—the printing press, the school, the hospital. Thirdly, the missionaries endeavor to form the native converts into churches which shall become, as soon as possible, self-supporting and self-propagating under native pastors. Thus the new religion becomes, not an ingrafted, but an implanted, faith. Lastly, the enterprise of missions is carried out on thoroughly business principles. From statistics sent by some of the leading business companies of America, it is found that the administrative expenses of an organization like theirs amount to from 4.83 to 20 per cent. of the total outlay. The administrative expenses of the Presbyterian Board are 5 and a fraction per cent. "But," says the "practical" man, "it costs \$10 to send \$1 to the heathen. I would rather have my money spent to better advantage." "Ah, my friend, are you rushing in where angels fear to tread? You should have better information on which to ground your business statements; as a matter of fact, it costs about six cents to 'send \$1 to the heathen.' If, however, there are any suggestions as to possible improvements in missionary methods, there is not a missionary board in the country which would not welcome them with hearty thanks.

As regards the adequacy of the means to the end, there are two points of view. When we look at what missions have accomplished, and think of the 4,000,000 souls saved from the darkness of death through their agency, we rejoice in their efficiency. When we think that there is one missionary in Africa to every 250,000 of the population, in Siam to every 300,000, in China to every 750,000, we see a different side of the question. "Failure? Of course it is failure, when we look at this end of it." These figures show the failure on the part of the church to realize her own dignity and the dignity of man, a failure to see and seize her opportunity, and to fulfill her calling.

C. B. DEF.

### THE WORLD'S MISSIONARY CONFERENCE

This great gathering, a missionary ecumenical council, is to be held in New York city, April 21-May 1. From missions of all denominations and in all parts of the world delegates are to assemble for united prayer and conference. How to establish missions in every land not yet evangelized, how to develop the full efficiency of missions already established,

and how to develop the missionary interest of all Christian churches until they shall exhibit a zeal commensurate with their ability and opportunity—these are the problems to be discussed. More than 100 missionary societies already have agreed to be represented.

Their representatives will be chiefly veterans and both the solid practical side and the fascinating romance of the history of missions will find abundant illustration. The American Board is to be represented by such missionaries as Dr. H. G. O. Dwight of Constantinople, Rev. Edward Riggs of Marsovan, and probably Dr. H. N. Barnum of the Turkish missions; Dr. D. Z. Sheffield, Dr. M. L. Gordon and A. P. Peck, M. D., from China or Japan; Rev. F. M. Price of Micronesia, Dr. R. A. Hume of India, and others. And men of similar honorable service and standing among Baptists, Presbyterians, Methodists, etc., will be present. In addition to the direct benefit of such a conference to the promotion of missions, an inevitable result will be a lasting increase of the spirit of Christian union and co-operation the world around.

### OUR OWN WORK

The Home Missionary Treasury. The eight months of the fiscal year already passed exhibit a gain in legacies of \$16,795 and in contributions of \$20,532, a total of \$47,327. This is encouraging. It is to be hoped that, as the tide of business prosperity rises over our land, the churches will seize the opportunity and extinguish the society's debt completely and forever.

Attaining Self-support. The January Home Missionary, which proposed in October to place upon a Roll of Honor all churches coming to self-support during the fiscal year ending March 31, already reports thirty-two by name and says that there are more. This certainly is a good beginning.

### THE WORLD AROUND

The Greenland Moravian Mission. The General Synod of the Moravian Church has transferred its mission in Greenland to the Danish State Church. The latter has had spiritual charge of some 10,000 persons in Greenland and the former of only about 1,700. The change is made in the belief that it will promote the highest interests of the mission, which hitherto has continued too feeble to take care of itself.

A Sailor-Author's Conversion. Not even Mr. W. Clark Russell, whose stories of sea life are read so widely, has had the marine experience or possesses the literary ability of Mr. Frank T. Bullen, whose books, *The Cruise of the Cachalot* and *Idylls of the Sea*, are such popular masterpieces of their kind. It is interesting to know that Mr. Bullen is an earnest Christian, and the story of his conversion at Port Chalmers, New Zealand, nearly thirty years ago, is told in his own simple but graphic language in *The Sailor's Magazine* for January. Putting these facts together with others which he has told of himself elsewhere, it is plain that his dedication of his life to God made a successful man, as well as a useful Christian, out of a man with neither prospects nor ambitions and with hardly a friend.

A Protestant Movement in France. The *Missionary Review of the World* says that in a region near Lyons where there has not been a Protestant Christian for many years, if ever, the work of an evangelist in the village of Le Montell for a year past has led to the gathering of a congregation of over 150 persons, and in the neighboring town of Langeac the same preacher has formed a church of about 200 members, of whom many used to be atheistic Socialists. He has been urged by the people of not less than twenty-two villages near by to come and labor in them. In fact, the demand for missionaries and pastors is so great that the Reformed churches in France can by no means supply it properly at present.

## President Hyde's Seminary Ideals

The seminary course constructed on the second plan will include most of the traditional theological subjects, but it will approach them in a different spirit. Imbued with the historical method, it will trace the beginnings of our faith in Jewish and Christian sources, availing itself of the most exact literary and historical criticism and antiquarian research. Yet it will value the Hebrew prophets for the light they throw on the labor problem, the problems of taxation and currency and expansion, the problems of charity and correction and municipal government, the problems of domestic happiness and social purity and industrial opportunity. It will read the Biblical writers with constant reference to the writers who are stirring the conscience and creating the ideals of the modern world. It will teach theology in order to show all truths of nature and of man reduced to rational unity around the central insight of that loving purpose of God which finds its consummate fulfillment in the supreme character of Christ. But the unity thus gained will not be a little closed circle apart from the scientific, ethical and philosophical conceptions of the age. It will be a strenuous attempt to see through these conceptions to the divine thought which is at their common center, and gives them all whatever measure of reasonableness they contain. It will teach church history, not as a single section of the life of the past, but as showing how spiritual conceptions have molded secular institutions and divine forces have guided human affairs. It will present Athanasius against the world as the inspiration of the modern Christian scholar, whose task it is to make men see and believe that there is a God within the world in an age when agnosticism has conclusively demonstrated that we can prove the existence of no God outside it. It will hold up Luther as an example to the theological reformer of today who will venture to carry to their logical conclusion the principles of the Reformation. It will set before its students the Puritan of the seventeenth century as the model for the preacher of the twentieth, who shall abandon the rhetorical ritualism of the sermon and plead with his congregation, simply as a man with men, to live the life they know they ought to live. It will teach homiletics, not to show how to make sermons of the approved pattern, but, by incessant practice under severe criticism every week throughout the whole three years, to train the minister to drive home, by telling phrase and luminous figure and logical demonstration, the truth he sees into the hearts and consciences of the men who see it not.

Such a seminary will leave its professor free to

Draw the thing as he sees it, for the God of things as they are.

It will insist that its students shall either come from families which have acquired the economic virtues of thrift and independence, or else in some degree shall have worked out these virtues for themselves. It will compel them to make their own investigations, do their own thinking and present satisfactory original results as a condition of scholarship aid and ultimate approbation to preach. It will introduce into its curriculum enough secular subjects, like philosophy, ethics, sociology and literature, which underlie the ministry as anatomy and physiology and chemistry underlie medicine, to give the students sufficient material for the application of their spiritual principles, and to keep them in close touch with actual life. It will take for its province whatever truth is necessary to help its students to grasp human life in the unity of the love of God.—From an article in the *January Atlantic*.

In every man's soul there may be a hell of disorder and remorse and anguish, even though the only minister of justice may be the indignant conscience within.—Pres. A. H. Strong.

## LITERATURE

## BOOK REVIEWS

## THE REVELATION OF JESUS

Prof. G. H. Gilbert here offers a study of the primary sources of Christianity. It is a minute, conscientious, reverent examination of the thought of our Lord with the purpose of interpreting it scientifically as well as candidly. The teaching of the fourth gospel is presented in regard to each point by itself. The historical method is pursued and of course the author pursues his researches independently, without considering whether his conclusions be, or be not, in harmony with this or that accepted creed. It is this volume which has caused some exceptions to be taken to the author's fidelity to evangelical views, for upon certain points he diverges somewhat from them.

The points as to which such exceptions are suggested are briefly these: He seems to take the ground that in our Lord's belief opposition to the development of his kingdom comes wholly from men, and it is left in doubt whether he understands Christ's teaching to be that Satan is a personal being or only a figurative designation of whatever methods of Messianic work are false. Dr. Gilbert is not positive here, but most readers will infer that he questions the personality of the evil one.

In his discussion of the pre-existence of our Lord, again, he is at some pains to show that the theory of Christ's pre-existence is of later date than the time of Christ, that the allusions which our Lord himself made to his pre-existence do not involve its personality and reality, but are simply to be numbered among the phenomena of the Messianic consciousness of Jesus. In other words, he knew that his Messianic work had been planned by God from eternity, but he himself had had no personal pre-existence. The worship which he consented to receive sometimes he accepted, not as being of the same nature with God, but as being the Messiah. He did claim absolute knowledge of the Father, but, in spite of such passages, which appear to imply, but do not require, the view that Jesus obtained this knowledge in a pre-existent state, he gained it during his earthly life.

Still another point of divergence is his statement that we cannot say, when Jesus speaks of giving his life as a ransom for many, that he represents his death apart from his life as absolutely necessary to human salvation. We are not sure that there is not here a distinction without a difference. Without Christ's death, in itself considered, there could have been no salvation for mankind, but Dr. Gilbert hardly would deny this. He perhaps would put more emphasis upon the life of Christ as leading up to and resulting in his death, so that his death was the completion of his life work, than others. But it is possible that his position might be stated so as to indicate a less divergence from the ordinary theology than seems to exist as one reads his pages.

He furthermore claims, in connection with the doctrine of the Last Supper, that it is the presumption that our Lord did not regard himself as entering into a new covenant with his believing children, but as merely setting the seal upon an already existing covenant. Here, too, there may not be so much difficulty as seems to exist between Dr. Gilbert's views and those of others. The setting a seal upon a covenant already existing and the substitution of a new covenant for an old one are ideas easily interchangeable. That the bodily resurrection of our Lord does not forecast the resurrection of our bodies also is claimed, the significance of the resurrection of Jesus being said to be wholly negative. A miraculous occurrence was necessary in his case which never can be in the case of any one else, inasmuch as there never can be another Messiah.

In regard to the second coming of our Lord, Dr. Gilbert holds to the fact of two parousias, neither of them involving any personal return

of Christ to this earth, the earlier being embodied in the triumph of the gospel during the first Christian generation, although not limited to it, and the second, that at the end of the age, being simply a mark of the consummation of the present order. The judgment of each individual takes place, he holds, at death, and we understand him to deny the likelihood of any such general judgment of a universal and dramatic character as many Christians expect. In regard to the requirement of the observance of the Lord's Supper, Dr. Gilbert seems, at least, to be guilty of an inconsistency. He says, upon page 130, that "the observance of the Supper is not commanded, but is rather invited." And he develops this position a little. But upon page 268 we find him saying that "the Lord's Supper is the only outward observance which Jesus did enjoin upon his disciples." But it is possible that his use of the word "enjoin" is only intended to imply a strong recommendation and not a command. Nevertheless, under the circumstances, such a recommendation must have been fully equivalent in the minds of the disciples and other early believers to a definite and authoritative command.

The volume is one of exceeding interest to all interested in theology. Its spirit is reverent and devout. Its scholarship is careful and candid. There is no destructive purpose in the author's mind, but simply the intent to ascertain as accurately and fully, and to set forth as lucidly, as possible what he thinks Jesus to have believed. Although we are by no means ready to accept a number of his conclusions, we cannot help the feeling, as we have already intimated, that he has expressed himself sometimes in language which makes an impression more at variance with the general belief of the churches than he intended to make. [Macmillan Co. \$1.25]

## CHURCH MUSIC AT LOW COST

The American branch of Messrs. Novello, Ewer & Co. recently has been authorized to take a step which should greatly increase its sales in the special department of anthems. Heretofore the price of such works has varied with their length, ranging usually from about ten to twenty-five cents. Now, however, some publications, including many that extend to twelve or sixteen pages, are to be sold at a uniform price of only five cents. This liberal rate applies not only to many brief works, but to most of the greater anthems of the last few decades that have won special fame. Sir John Stainer, for example, is represented by such favorites as "What are these," "O clap your hands," "The morning stars" and Nos. 2 and 3 of his Evening Services. His successor at St. Paul's, Dr. George C. Martin, is represented by "Ho, every one that thirsteth" and "Whoso dwelleth." Of older works we note Sir John Goss's "O give thanks" and the exquisite "O taste and see." Among the *Te Deums* included are Tours's, in F and Calkin's, in G. These are but samples of a long list which may be had on application to the American branch, 21 East Seventeenth Street, New York city.

In addition to the announcement of the above change of price on standard works we have received from this firm about twenty new anthems, belonging to several different styles and grades of difficulty. As these are all by English composers, they are naturally fitted to English choirs and English congregations—that is, they presuppose in most cases fairly competent choruses, and they tend to employ an antiquated version of the Psalms.

Of the half-dozen anthems for the harvest season West's "The woods and every sweet-smelling tree" is a musical gem, though written to a text of no great value; Hall's "Angel voices, ever singing" is tunefully elaborated, but liable at many points to be sung in a "cheppy" fashion; Gaul's "While the earth remaineth" is characteristically graceful and ingenious, while those by Selby, Sawyer and Adams are not strikingly successful.

Among others of some length our thought

rests most favorably on Wareing's "The sacrifice of God," a smooth and dignified song of humility and trust, and on Wood's "Behold, God is my salvation," which is clear and strong; but we cannot commend so strained and abnormal a work as Davies's "Out of the deep."

Among the shorter works, King's "Sing a song of praise" (for Christmas) is a good example of a purely choral setting. Sullivan's brief adaptations from Russian originals, "Mercy and truth" and "Turn thee again," are more curious than valuable. West's "Bread of the world" is disappointing. And the seven specimens of Iliffe's settings of various passages in the Psalms, though excellent in general intention, are deficient in both refinement of style and genuine musical idea. His treatment of the words in "Blow up the trumpet" verges on the ludicrous at several points.

## STORIES

*The Story of the Other Wise Man* [Harper & Bros. 50 cents], by Henry van Dyke, is a reprint, and came out first about five years ago. It has been translated into several foreign languages and has had a wide reading, and no wonder. It is a dainty and graceful little fancy about an associate of the three wise men who came from the East to the manger of our Lord, who intended to accompany them, but was prevented from so doing by the occurrence of an opportunity to do an act of mercy. His mental struggle and his decision to help his fellowmen, at whatever cost, and the influence of the principle thus honored upon his subsequent career, is beautifully and impressively told. The book is short but effective.

*Rose Island* [H. S. Stone & Co. \$1.25] is another sea story by W. Clark Russell. It exhibits the author's power of bold conception and also of vivid and striking narrative. The plot contains some almost incredible features, yet equally strange things are known to be true in the experience of the sea. The author's many readers will feel, as they read, that his power abides undiminished. — *Her Sailor* [L. C. Page & Co. \$1.25], by Miss Marshall Saunders, was issued some years ago under another name. It has been revised and somewhat extended. It is simple in plot, its motive being to describe the gradual winning by a sea captain of the real affection of the wife to whom he had been married, with her own consent, truly, but without much reflection and with no actual fondness. The two principal actors present really able studies of character, and the contrast and interplay of their motives and actions is skillful. Some graphic descriptions of sea life also occur.

The late Maria Louise Pool apparently left considerable literary material. A dozen more of her short stories, prefaced by a pleasant biographical sketch by Dr. A. M. Hale, make the volume *A Widower and Some Spinners* [H. S. Stone & Co. \$1.00]. They are keen, sensible, droll, engrossing pictures of certain types of New England life and character. They are better than any other short stories from her pen which we remember. — Paul Bourget is the author of *Pastels of Men* [Little, Brown & Co. \$1.50], which Katherine P. Wormeley has translated. They illustrate, of course, the author's conspicuous power of interpreting and representing individuals and social conditions, and they doubtless are true as pictures of French life. But they will make American readers thankful that American life is not as French life. There are faults enough to be corrected here, but the atmosphere and tone of French life is so largely corrupt and unhealthy that such a book as this is distasteful. One wonders afresh why most French authors seem to eschew whatever is pure and noble in their national character in their writings.

## POETICAL

*Wild Eden* [Macmillan Co. \$1.25] is a new book by George E. Woodberry, and is one of

his best. Always appealing to the thoughtful reader, he reaches in this volume an elevation of sentiment as well as a mastery of form on which he is to be congratulated.—*Beyond the Hills of Dream* [Houghton, Mifflin & Co. \$1.25] is by W. W. Campbell. This, too, illustrates elevated thought and a true perception of metrical form. It is much above the average of recent poetry. The Jubilee Ode to Victoria is one of the best of its contents. The author apparently is a Canadian, the book being dedicated to Sir Wilfred Laurier.

*Sparks and Flames* [M. F. Mansfield & A. Weasels. \$1.25], by H. W. Stratton, varies in excellence, but generally holds a high level. Most of the poems are suggested by nature, some of them are rather quaint in their form, and the author has a keen perception of the beauty of the natural world and interprets it with considerable skill.—Messrs. Curtis & Jennings have published *At Early Candle-light and Other Poems* [\$1.00], by Robert McIntyre. They are stirring verses, for the most part, rather popular in character and with considerable swing and effectiveness in the rhyming. Some of the pictures are cheap and poor.

*How Christmas Was Kept in Heaven* [F. H. Revell Co. 50 cents] embodies a pleasant fancy by Rev. Norman Plass, which he has expressed in rhyme, and which has a few illustrations.—*A Winter's Holiday* [Small, Maynard & Co. 75 cents] groups a few of Bliss Carman's poems, probably of recent production, and illustrates afresh his conceded power of putting fresh and sparkling thought into graphic and sometimes strikingly musical verse.

#### MISCELLANEOUS

Capt. G. C. Musgrave is the author of *Under Three Flags in Cuba* [Little, Brown & Co. \$2.00]. The author went to Cuba as a correspondent for an English journal, was imprisoned and had other striking experiences. Originally sympathizing with Spain, his knowledge of the conditions transformed him into a warm friend of the Cubans, and he writes out of large experience and after wide and thorough observation. He discusses the political and military history of recent years. He believes that the Maine was anchored deliberately over a mine, intended to be fired only in case she should attempt to enforce some ultimatum, and to have been blown up by Spaniards, either by accident or by fanatics who supposed themselves to be serving their country. His estimate of the present state of things is that we have made many mistakes in dealing with the Cuban situation since the close of the war, especially in handling too abruptly and tactlessly conditions which easily might have been shaped for the promotion of good feeling and co-operation on the part of the Cubans. Yet he recognizes the immense benefit, in some respects, in which American rule has resulted, and he has only words of commendation for the administration of General Wood, who has just been appointed to supreme command in Cuba. It is evident that, so far as our errors of administration can be remedied, they now are likely to be. The book is full of valuable and interesting information and is illustrated.

A little while ago Mr. S. G. Fisher undertook to dispel the illusions which the world is supposed to have cherished about Benjamin Franklin, even as Mr. Paul Leicester Ford has undertaken in regard to George Washington. Mr. Fisher now goes on to describe *The True William Penn* [J. B. Lippincott Co. \$2.00], and his book is entertaining and instructive. In this case, however, it is not necessary to shatter the popular ideals so extensively as in his other book, for the true William Penn seems to resemble the traditional William Penn much more nearly. In fact, there is very little which Mr. Fisher needs to say in the way of correction. But he has drawn a clear and firmly outlined portrait of his hero, and has caused him to reappear in the general course and the petty details of

his life so that no reader can fail to form a good idea of the man and his work. The term Puritan seems to excite Mr. Fisher by its very mention, and he hardly can say enough in condemnation of their alleged narrowness, bigotry and general disagreeableness. He goes too far, as there is no sufficient evidence that all Puritans were as he describes them, or that, as a body, they lacked cheerfulness and enjoyment of beauty and pleasure. But the defects in his book are not important.

#### JANUARY MAGAZINES

The first number of a new periodical, *The International Monthly* [Macmillan Co. \$3.00], has just appeared. It aims to inform the reader in regard to the work and progress of different departments of knowledge, largely by publishing the essays of scholars, and so to set forth the character and course of contemporary thought. It is to contain twelve departments, History, Philosophy, Psychology, Sociology, Comparative Religion, Literature, Fine Art, Industrial Art, Physics, Biology, Medicine and Hygiene, and Geology and Geography. Technicalities will be avoided, although thoroughly scientific work alone will be accepted. Each month a review is to be furnished of the recent progress of some one branch of knowledge. Thus during the year the whole twelve departments will be covered. The editorial board consists of one editor in America, one in France and one in England and one in Germany representing each department. The editor-in-chief is Mr. Frederick A. Richardson. The list of contributors contains many eminent names, and the public may depend upon receiving a thoroughly valuable publication. The contributors to the present number are Edouard Rod, whose subject is The Later Evolutions of French Criticism; Prof. N. S. Shaler, who writes upon The Influence of the Sun upon the Formation of the Earth's Surface; Charles DeKay, whose topic is Organization Among American Artists; Prof. John Trowbridge, who discusses The Recent Advance in Physical Science; and Norman Hapgood, whose theme is The Theatrical Syndicate.

In the *Forum* perhaps the most significant of the thirteen topics discussed are these: New Crimes and Penalties, by Hon. S. J. Barrows; A Living Profit and a Living Wage, by E. J. Smith; England and the Higher Morality, by Prof. Washburn Hopkins; Reconstruction in Theological Education, by Pres. W. F. Slocum; Commercial Possibilities of China, by J. S. Fearon; and The Boer War of 1881, by an English officer who fought in it. There are one or two papers on artistic, musical or historical themes, and, all in all, the number is strong.

*Scribner's*, which is as handsome as ever to the eye, offers the first installment of two serials which will attract the public. One is Governor Roosevelt's Oliver Cromwell, in which the times and the man are discussed with the author's large knowledge and customary vigor. The other is Mr. J. M. Barrie's Tommy and Grizel, the sequel to his Sentimental Tommy, which opens entertainingly. Mr. J. L. Williams's *The Walk Up-Town* is bright in itself, and its lavish and striking illustrations render it somewhat unusual. *White Men and Brown Men in the Philippines*, by Frederick Palmer, is another important paper of personal experience and suggestion. Henry James contributes a short story, *The Great Good Place*, and Elliot Gregory a paper on the Poetic Cabarets of Paris, which will interest a certain class of readers. The other contributions are good in their way and the number is above average.

We are glad to see that *The Cosmopolitan* still lives, instead of having been discontinued, as was reported some time ago. The Delights of Trying to Be Somebody Else is a paper about certain society people posing as actors and actresses. Fossil Hunting in Wyoming will interest the paleontologist. Letters to a Lady on the Home Care of the Sick is practical and is a prize article. Pushkin

and His Work, by Zenside Ragozin, will help to make known an author popular in Russia and known beyond its borders, but not yet very familiar to the outside world. Charles De Kay, formerly United States Consul-General in Germany, supplies some Impressions of Berlin, and the other papers are all commendable in one or another way.

The most important papers in *The Century* are Dr. F. A. Cooke's on The New Antarctic Discoveries, with colored illustrations, one of which is that of a channel free from ice during the summer from Branfield Straits 200 miles southwesterly, through an unknown land, to the Pacific; Governor Roosevelt's Fellow Feeling as a Political Factor; and Pres. Booker T. Washington's Signs of Progress Among the Negroes. Only the Master Shall Praise, by J. M. Oskison, is the prize story in *The Century's* competition for college graduates of 1898. In Mr. J. C. van Dyke's Cole's Old English Masters Sir Thomas Lawrence is the subject. Dr. S. Weir Mitchell's The Autobiography of a Quack is concluded. Mr. R. T. Kelly's Among the Fellahin is a spirited Egyptian article. The third part of John Morley's Oliver Cromwell and the fifth of Captain Slocum's Sailing Alone Round the World are excellent. Several good poems are included, as well as reproductions of Charles Baude's engraving of the painting by Elizabeth Nourse, Evening, and of Henry Wolf's engraving of Celsman's Christ Walking on the Sea, belonging to *The Century* series of American artists.

In *Harper's* Mrs. Humphrey Ward's new story, Eleanor, is begun. Arnold White describes the British system of Colonial Government. Sidney Brooks writes of French and Dutch in South Africa, and Prof. A. B. Hart sets forth What the Founders of the Union Thought Concerning Territorial Problems. Mr. C. F. Lummis writes about California, under the title The Right Hand of the Continent. Sir Martin Conway describes the partial ascent of Mt. Sarmiento, near the straits of Magellan. A number of excellent short stories, by Seumas McManus, Owen Wister, Stephen Bonsall, Frederick Remington and others, and several good poems complete the number.

Mr. E. S. Brooks supplies a historical story, The Vanished Colony, to *St. Nicholas*, and Mr. L. H. Sturdevant an interesting paper on Elizabethan Boys. Evalene Steu's Provençal story, Felix, also is excellent. There is also a good paper on Out of Door Schools, by Elizabeth Brown. The department of Nature and Science is practical but also entertaining, and the various other contributions in prose or verse are amusing or otherwise interesting, the whole number being, as usual, delightful in text and in pictures, too.

#### NOTES

—The statement that Dr. S. Weir Mitchell's novel, *Hugh Wynne*, is to be put upon the stage is not true.

—The late Dr. Elliott Cones was an expert in biology, zoölogy, comparative anatomy and ornithology, and an author and editor of distinction.

—The late Mr. E. N. Westcott, author of *David Harum*, always denied positively that the character who gave title to the book was drawn from life.

—The late Mr. D. S. Ford, chief proprietor of *The Youth's Companion*, is said to have once paid Tennyson \$1,000 for a single poem of four stanzas.

—The Scribner's are about to bring out a complete edition, *The Shenandoah*, of Frank R. Stockton's works in eighteen volumes. It is to be sold only by subscription.

—The net available assets of Messrs. Harper & Bros. amount to only 22.5 per cent. of net available liabilities. But operating expenses have been reduced by \$20,000 a month, and the agent of the trustees and receiver, Mr.

G. B. M. Harvey, believes that during 1900 the company can earn \$100,000 above expenses.

The J. B. Lippincott Co. opened offices at 624 Chestnut Street, Philadelphia, before the fire which destroyed their store was fairly out, and will proceed at once to put up a fire-proof building on their former site. Their most important plates were saved, as well as the manuscripts belonging to *Lippincott's Magazine*.

The year 1899 has been the best for the book trade since 1895 and, when all the returns are in, may prove to have been the best in the history of the business in respect to the total of sales. It is an odd fact that the extreme dryness of the summer injured the business seriously by interfering with the running of paper mills and thus delaying the supply of paper and the issue of books.

#### BOOKS OF THE WEEK

*Little, Brown & Co. Boston.*  
THE KNIGHTS OF THE CROSS. By Henryk Sienkiewicz. pp. 412. \$1.00.  
*Macmillan Co. New York.*  
PRAIRIE FOLKS. By Hamlin Garland. pp. 284. \$1.25.  
OUR NATIVE BIRDS. By D. Lange. pp. 162. \$1.00.  
*Fleming H. Revell Co. New York.*  
MARY REED. By John Jackson. pp. 127. 75 cents.

#### PAPER COVERS

*Bureau of Statistics of Labor. Boston.*  
LABOR CHRONOLOGY, 1898. By H. G. Wadlin.  
*H. L. Hastings. Boston.*  
EGYPT IN HISTORY AND PROPHECY. By Robert Patterson. pp. 57. 15 cents.  
*Cassell & Co. New York.*  
KING RICHARD II. By William Shakespeare. pp. 192. 10 cents.

*Department of the Interior. Washington.*  
SIXTH ANNUAL REPORT OF THE COMMISSION TO THE FIVE CIVILIZED TRIBES for the Fiscal Year Ended June 30, 1899. pp. 178.

*Boston Public Library. Boston.*  
MONTHLY BULLETIN OF BOOKS ADDED TO THE LIBRARY.

*Johns Hopkins Press. Baltimore.*  
THE EARLY DEVELOPMENT OF THE CHESAPEAKE AND OHIO CANAL PROJECT. By G. W. Ward, Ph.D. pp. 113.

#### MAGAZINES

December. SOUTHERN WORKMAN.  
January. ST. NICHOLAS.—GOOD HOUSEKEEPING.—NEW ORDER.—HOMILETIC.—CENTURY.—ART AMATEUR.—HARPER'S.—KINDERGARTEN REVIEW.—AINSLEE'S.—YOUNG WOMAN.—YOUNG MAN.—HOME MESSENGER.—NEW ENGLAND.—COMING AGE.—CATHOLIC WORLD.—CASSELL'S LITTLE FOLKS.—EDUCATION.—CRITIC.—HOME MISSIONARY.—MCCLELLAN'S.—INTERNATIONAL.—SAILOR'S.—APPLETON'S POPULAR SCIENCE.—TREASURY.—CHAUTAUQUAN.—ASSEMBLY HERALD.—OUR ANIMAL FRIENDS.—PURITAN.

### In and Around Boston

#### Dr. McKenzie Back from Europe

Rev. Dr. Alex. McKenzie of Cambridge returned from a six months' sojourn in Europe last week and renewed his labors in the First Church on Sunday. He has had a quiet time, not notable for any particularly exciting incidents, but one that has contributed to restore health and fit him for his work. He preached in London, spent some time in southern France, Switzerland and Italy, enjoying particularly his thorough tour of Sicily, which he describes as a fascinating land. He happened to be in Malta when one of our transports with troops bound for Manila was there, and he had an opportunity to give a word of cheer to officers and men, as well as to study for himself the high quality of the transport service of the United States. He did not learn of Mr. Moody's death until he landed in New York, and it came as a great shock. He arrives home to find the customary deluge of invitations from colleges and societies, urging him to speak.

#### The Moody Memorial

Tremont Temple was thronged with a large and sympathetic audience on Monday noon in attendance upon the service held in memory of Mr. Moody. Many denominations were represented upon the platform by eminent clergymen. Letters of eulogy were read from Bishop Lawrence and others. The chairman of the board of trustees of Northfield, Henry M. Moore, presided. The first speaker was Rev. Dr. L. B. Bates, who char-

acterized Mr. Moody as possibly the greatest evangelist of human history. Rev. Dr. Plumb dealt with the proof of the permanence of his work, showing that Mr. Moody wrought radical and lasting changes in both the unconverted and the church membership. Dr. Lorimer believed that God spoke through the evangelist and that he was his gift to the churches. Rev. H. J. White paid a personal tribute as one associated with him, calling Mr. Moody "the pastors' pastor." Bishop Mallalian emphasized his ministry to men, especially youth. Secretary Baer of the U. S. C. E. made a touching plea for a consecrated service which will raise the best memorial to his memory.

#### Dr. Cyrus Hamlin Honored

Friends of Dr. Cyrus Hamlin gave him an informal luncheon at the Hotel Bellevue last Friday noon, the occasion being his eighty-ninth birthday. Between twenty and thirty persons, many of them connected with either the American Board or the Woman's Board, were present. Dr. Webb presided and the after dinner speaking was carried on by Drs. Strong, Barton, Porter, Joseph Cook and Mrs. Cook and Miss Child, while the venerable and beloved guest occupied nearly an hour himself in relating in his own inimitable way some of the notable experiences of his long eventful life. In this connection *The Congregationalist* is glad to announce that it already has in hand several of the reminiscence articles which it has promised its readers for 1900.

#### The Woman's Seaman's Friend Society

This young and lively society, auxiliary to the Boston Seaman's Friend Society, held its fifth annual meeting in the Old South Chapel last Monday afternoon. The large number of ladies present listened with deep and sympathetic interest to the report of the secretary, Miss Fanny L. Vose, and of the treasurer, Miss Mary W. Brooks, and to the stirring address of the president, Mrs. F. O. White. After the election of officers Dr. Alexander McKenzie spoke of the sailor's life as teaching the Christian fidelity, obedience and indifference to external conditions, and illustrated the subject freely from his recent observations on shipboard. Chaplain G. A. Crawford also made an interesting address.

#### The Ministers' Meeting

The speaker Monday morning was Prof. G. Frederik Wright of Oberlin upon the topic, Evolution as a Fad in Science and Theology. He defined the theories of Darwin, Huxley and Spencer, stating that the forms now prevailing are drawn largely from the last. In considering the application of evolutionary theories, the speaker emphasized the thought that race characteristics are now largely determined beyond any radical change. The church is a revolutionary force rather than evolutionary. The true view of history comes from a study of nature and revelation. Failure always results from an attempt to interpret history by *a priori* theory of evolution.

At the conclusion of his paper, Professor Wright spoke at length upon his proposed tour through Siberia and the East and was bidden Godspeed in his scientific studies in the interests of Christian truth.

#### Ministers as Lowell Lecturers

Dr. Lyman Abbott, who a few years ago gave a course of lectures on Evolution before the Lowell Institute, is to begin next month a course of twelve lectures in Huntington Hall on the Old Testament, which will no doubt attract great interest. They will treat of the Evolution of Hebrew Literature. Dr. George C. Lorimer begins next Monday, under the same auspices and in the same place, a course of twelve lectures on Christianity in the Nineteenth Century. His topics are suggestive and inviting. We shall not be surprised if these are the most popular of the Lowell Institute courses for the year.

The acts of a wise man are rational and can be rationally explained.—Dr. Gladden.

### The New View Point

#### This Paper and Foreign Missions

In addition to the gathering of religious news, as such, *The Congregationalist* pursues each week certain definite lines. Whether published under special captions or not, these various topics receive careful editorial consideration. It is the province of *The New View Point* to note their worth as seen by others—those whose work and thought fit them to judge in the matter.

Missionary themes are often exploited by this paper. The American Board is the oldest of our benevolent societies, and we are glad to give one of its honored secretaries first place. Rev. C. H. Daniels, D. D., writes:

"Permit me to make acknowledgment to *The Congregationalist* for service rendered to the cause of foreign missions through its columns. I have noted with increasing satisfaction that its editorials have been most timely, its paragraphs most helpful in suggestion. Its 'Progress of the Kingdom' is always fresh, compact and comprehensive."

The missionary topics in the Handbook have been useful in stimulating study upon the work of missions, and the officers of the American Board have been glad to co-operate in furnishing literature to inquirers who have used these lessons.

A service rendered to organized Christian benevolence is likewise made to the individual and to the churches. Many pastors testify to the stimulus which this paper brings along missionary lines.

In behalf of missionary activity, therefore, may the New Year find an increased list in your church. Adding the reason that to our own denominational benevolence this paper gives large space, your interest should be at once enlisted.

Yours, *THE CONGREGATIONALIST*,  
Warren P. Landers, Supt. of Circulation.

### Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 608 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin S. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St. WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 615, 616 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut; (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturdays. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Knowl, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY, Room 601, Congregational House. Annual membership \$1.00; life membership \$20.00. Miss Mary W. Brooks, Treasurer.

## A New Hampshire Broadside

Consulting State Editors: Rev. S. L. Gerould, Hollis; Rev. W. L. Anderson, Exeter; and Rev. W. F. Cooley, Littleton

### Ministerial Standing

The new regulation in this state in regard to ministerial standing came into effect Jan. 1. Good standing for uninstalled ministers can now be secured only through a conference of churches, instead of a ministerial association. Those desiring it should apply to the committee of the conference within the bounds of which they live. By vote of the General Association this rule will not apply to those who in October last had such good standing under the old rules.

### Candidating in Olden Time

It is popularly supposed that the churches of the eighteenth century had no such difficulty in finding a pastor as during the last twenty-five years, though ministers were not as numerous then as now. But it is recorded in the history of the Brentwood church that during the eleven years after the death of Mr. Trask, its first minister, in 1789, the church was without a pastor, and "during this time more than 100 individuals were employed as candidates or as supplies. Eight or ten of them received calls to settle, but declined them."

### Absent Members Again

The church at Littleton has adopted a new plan in dealing with those absent members who do not respond to its advances in any way. Their names are to be transferred from the regular roll to a special list, not included in making up the totals of membership for the Year-Book. Neither are they to be considered full members. By simple vote, however, the names can at any time be restored to the roll. This method avoids the arousing of offense in many cases and at the same time leaves the door ajar for the member's return.

### Hope for the Weak Churches

The question is frequently asked what is to become of our feeble churches in the small towns. An answer may be given from the history of one of them in this state. From 1873 to 1881 the church in Franconia was so reduced in membership and ability to support public worship that the thought of dropping it from the rolls was seriously entertained; in fact, it was decided by a committee, to which the matter was referred—though the decision was not carried out—that it should no longer be reported by us. The town then had less than 500 persons, and had an Advent and a Free Baptist church besides. As the latter was the strongest of the three, it was thought best, in the interests of comity and religion, to give it the ground. But in the spring of 1881 Rev. F. V. D. Garretson, who had been doing evangelistic work in the state for a few months under the auspices of the Y. M. C. A., went there for a series of meetings, to continue about two weeks. An interest was immediately awakened and the whole town was stirred as never before. The other two churches being then without a minister, earnestly invited him to become their united pastor for the time being. He felt that God called him to remain, and after ministering to the three churches for some months he became the pastor of our church, where he remained for more than six years, leaving a church of over 100 members and the whole town completely changed in its moral and religious state. In so small a

town, and with its two other churches, it requires missionary aid, but in all the years since Mr. Garretson left the light of this church has been shining out over all that town. Last year, under the ministry of Rev. T. C. Craig, the present pastor, it was visited by another refreshing work of grace, and twenty-six new members were added to the church. What is to prevent every other feeble church from being similarly blessed? G.

### The Country Church

BY REV. W. L. ANDERSON

New Hampshire is not so identified with the "country church" that she has an exclusive right to discuss its problems; she has cities and city churches, also. Nevertheless her mountains, lakes and shore are visited by so many sojourners in the vacation season that her smaller towns and hamlets have become classic ground for those who write of the country church. As compared with southern New England, New Hampshire is distinguished by the prominence of rural towns and churches. In Massachusetts the average Congregational church has 158 resident members; in Connecticut it has 170. In New Hampshire the number falls to eighty-seven. This, in fact, is ten less than the average for the entire country. New Hampshire, then, has special interest in the just treatment of what is coming to be a leading topic of the day. It may be her privilege also to interpret the country church which she holds up to inspection. A protest, however, may be made against undesired lionizing.

The country church resents being treated as a problem. If experts give it a place in sociological study it acquiesces, just as the anatomist is permitted to number the bones and set them in scientific array. No man, however, goes to the anatomist to learn what to do with his bones, and thus far the sociological skeleton gives little help to those who are seeking to make men honest and kind. The country church is quite willing to be investigated scientifically. Its only demand is that science shall observe the facts. Meanwhile it prays to be delivered from peripatetic ignorance as well as from untraveled penantry.

The country church has no faith that its problems will be solved by the bicyclist in search of copy. Sweet Auburn awaits the arrival of that trunk containing the powers for its regeneration with scoffing incredulity. Times have changed since a wooden horse concealed the warriors destined to triumph over stubborn Troy.

Literary exploiting is scarcely more agreeable. But in this the church has to suffer in common with all other martyrs to the insatiable greed for types of character. These must always be found in obscure districts, and the pronounced forms are developed in the churches, where the rustic vigor is distilled. The country church is grateful for the kind treatment received at the hands of a few great masters, but awaits nervously the incursion of the Goths and Vandals, whose untrained curiosity is incapable of reverence or appreciation.

Above all, the country church asks to be relieved from pity. It is not at the point of extinction. It is not far gone in decay. It is not a survival that cannot adjust itself to a new age. It is grappling with its problems triumphantly. It is adjusting itself to changes in population. In some instances it diminishes as population grows less; often it wins a larger following from a less populous town. It bears the loss of its young people heroically, making no complaint that it serves the world with the gift of its choicest. The crowning victory is the maintenance of the

ability to make these continuous sacrifices. How this is done is worth studying—not by the pedant, not by the inquisitive tramp, not by the literary epicure, but by all who are deeply concerned to know the method of the growth of the kingdom of God.

The country church needs self-knowledge. It needs a right estimate of its own advantages, a just appreciation of its peculiar character. It needs a certain independence. It should not sell its birthright—much less despise it as a relic for the garret. It is the historic type. When Boston was the size of Nashua, a century ago, almost all the churches of New England were country churches. The cities are a modern evolution; the city churches are a variant and specialized type. It happens that the great churches are constantly in the public eye. As imitation is a natural ethical force of great potency, there is an almost irresistible tendency for the little church to copy the methods of the big church. The result is despondence. The chief mistakes of the city church have been attempts to deal with city conditions by country methods. Now this is reversed, and the country church is in danger of importing city methods. David should not pretend that Saul's armor fits. He should gather his smooth stones from the brook and permit no one to teach him the use of the sling.

The country church welcomes genuine sympathy. Whoever offers practical solution of its problems will have a friendly welcome. Only there must be some assurance that criticism and advice are not a mere by-product of minds engaged in other spheres.

### The New Year in Keene

The especial interest of the late evangelist, Dwight L. Moody, in the organization and success of the Keene Y. M. C. A. made appropriate a union memorial service at Association Hall in his honor on a recent Sunday afternoon. The place was filled, about 300 people being present. Mr. George McMillan, financial manager of the Moody schools, had charge, and short talks were given by several clergymen and leading laymen. The singing of some of Mr. Moody's favorite hymns was a feature. A handsomely framed enlarged likeness of the evangelist, recently presented to the association through General Secretary Maylott, was conspicuous at the meeting.

A delightful New Year's reception was given by Rev. and Mrs. E. P. Drew at First Church parsonage on the afternoon and evening of Jan. 1. The fifteenth annual New Year's reception at the Y. M. C. A. building, under the auspices of the Woman's Auxiliary, was given during the same hours and proved a complete success, in spite of the severe snow-storm.

The usual Christmas Sunday school concerts and tree exercises were held at First and Second Churches, but perhaps the most profitable of celebrations by the churches was a concert and Christmas tree distribution at George Street Mission, which is conducted by the First Church Y. P. S. C. E. and is doing a splendid work. The building was crowded during the exercises. Among the presents were special gifts to five members of the school who had not missed a day during the year.

The Keene city government of 1900 has just been organized under a mayor who is an active member and deacon of First Church, Hon. A. A. Ellis, a manufacturer. Mr. Ellis was the candidate of the conservative church and temperance element, who now look to him for an exemplary administration. The prayer at the inaugural ceremony was offered by Rev. E. P. Drew, pastor at First Church. An unusually large number of representative

citizens assembled to witness the inauguration.  
Z. W. W.

### A Good Thing for Railroad Men

It will be remembered by the readers of *The Congregationalist* that a few years ago the Boston & Maine Railroad officials established in Concord a Railroad Y. M. C. A., furnishing a building fitted up with all necessary conveniences for the many employes, and appropriating \$1,200 a year for its maintenance. The act was originally an experiment, to be repeated, if successful, in other central places along its different lines. The building is conveniently situated just across the square in front of the station, and with the exception of a small annual fee of membership is free for the use of all railroad men day or night, and has proved a great blessing to many. It has a reading-room well supplied with current publications. The Christian men spending a large part of the day there usually hold a forenoon prayer meeting for their spiritual advancement. A service is held every Sunday afternoon with an address by some interesting speaker with an average attendance of twenty-five or more. The facilities furnished for the physical comfort and the mental and spiritual improvement of its patrons is greatly appreciated. Its utility has been manifest, and results are a sure witness that the institution has passed its experimental stage and will become a permanent factor in its offer of advantage to the many who find it a veritable home when necessitated to spend a portion of every day or night in the city. It is a standing witness that corporations sometimes have souls.

N. F. C.

### Lebanon's Recent Awakening

For two weeks, under the auspices of the Methodist, Baptist and Congregational churches, Evangelist Ralph Gillam and Mr. Crowell, gospel singer, have labored most successfully in Lebanon. As a rule the church has not favored special efforts of this kind, and little of such work had been done in previous years, but without endeavor on the part of pastor, Rev. E. T. Farrill, or people, the way seemed providentially opened and every opportunity was apparently ordered for an engagement in this plan. With little preparation the meetings began, and from the first were characterized by an earnest desire for the best results. Mr. Gillam proved again the assertion so often used concerning him—"a wise leader and a safe man."

The result of the work, so far as can be stated, is as follows: the uniting of the co-operating churches in a heartiness of Christian fellowship most promising for best work in the community; the awakening, strengthening and inspiring of the lives of individual members of the churches; the bringing of both old and young, men and women, to desire honestly and from pure motives to lead Christian lives. Nearly 250 persons in all, by signing cards and otherwise, expressed this determination.

The work in the Congregational church is in a prosperous condition in every department, and the evangelistic methods were doubtless an incentive to further aggressive efforts.

### Christian Work at Dartmouth

The Y. M. C. A. at Dartmouth College is unusually well organized and effective. The president is J. M. Dutton, son of Rev. J. M. Dutton of Newport, Vt. He is ably supported by ten well-distributed committees assigned to different departments, providing for music, religious meetings, Bible study, missions, new students, social entertainment and membership. A notably happy feature of the membership is the class delegations of which it is composed, consisting of groups of earnest men closely knit together in fellowship and purpose, of which the center is the class prayer meeting.

There is especial activity in the classes for

Bible study, the history of missions, social entertainment and in visiting neighboring churches, where the young men are welcome and helpful. The influence of the association upon the college is unusually strong and wholesome, and is commanding respect from all classes.

### Dublin's Promised Memorial

Mrs. H. P. Farnham of Brooklyn, N. Y., a summer resident at Dublin, has given \$15,000 to the town for a new public library, to be known as the Farnham Memorial Library in memory of her late husband. Plans have been made and ground broken. It is noteworthy that here was founded, by Rev. L. W. Leonard in 1825, the first free public library in the United States, and probably in the world. It was supported by contributions from the several school districts, and entirely free to every resident of the town. In 1833 another was founded in Peterboro, which was the first one supported by an appropriation of the town.

### Among the Churches

**MANCHESTER.**—First. The new pastor, Rev. Thomas Chalmers, has arrived and, with his family, is settled in the parsonage. He preached last Sunday. Mr. Chalmers comes from First Church, Port Huron, Mich., and his arrival has aroused great enthusiasm. First Church, Manchester, is one of the leading churches in the state and is in fine condition at the beginning of its new pastorate, which will be more fully treated in a later issue.

**GREENFIELD.**—Christmas was passed pleasantly and had at least one special feature. Mrs. George Peavey, who has been for a long time organist and singer in the church, received a present of \$50 from her friends. The pastor, Rev. S. H. Robinson, was also remembered. The Ladies' Circle sent kind remembrances to the aged and sick. The children received presents and enjoyed the tree. The Magazine Club receive with pleasure their weekly visitors. The Sunday services are well attended.

**LANCASTER AND LITTLETON.**—These churches have made a special effort to get every member to become responsible for some part of the church work. Printed cards sent out to the members contain a list of the various activities and a request that the members designate in which of these lines they were willing to assist. The results have been encouraging, and could doubtless be duplicated in many other churches if tried.

**EAST BARRINGTON** has met with a great loss in the sudden death of Mr. G. S. Tuttle, a man of stainless character and prominent in every good work. He held many offices of trust and responsibility. The Junior Society is in a flourishing condition. The Ladies' Aid Society will use its money to pay for painting the church. A branch of the Anti-Saloon League was organized in December. The pastor is Rev. Daniel MacIntyre.

**ORFORDVILLE** has had an enjoyable fair, including a cantata. Nearly \$80 were netted. A life-size portrait of Rev. A. B. Foster, pastor 1844-47, has lately been given by his adopted daughter to be hung in the church. The present pastor and wife, Rev. and Mrs. Sherman Goodwin, have found a warm place in the hearts of this people and those at Orford.

**MONT VERNON.**—In the recent death of Mrs. Sarah J. Bunton, widow of the late Dr. Silvanus Bunton, the church and missionary societies have lost an interested and valuable member. She was a devoted and earnest worker in the various spheres of practical benevolence, of a cheerful disposition and greatly beloved by all.

**CORNISH.**—The library of the pastor has been increased by the gift of some books from the library of Rev. C. M. Palmer, who was once pastor here. In the studies of several other young ministers and in two educational institutions some of his books have entered upon a second term of service.

**PLAINFIELD.**—It is nearly 20 years since this church enjoyed regular preaching, and in the meantime it has grown weak, though it has kept its light burning. As there seemed little prospect of a growth, the house of worship was sold by the pew-holders a few months ago.

**EXETER.**—Phillips' Elm Street chapel having been tendered to Rev. A. P. Bourne, the pastor, for use of the Boys' Club, a trial will be made of manual training. A carpenter has been engaged to give instruction at afternoon and evening classes.

**WILTON.**—For the first time at the annual meeting a dinner was served and the roll called. A large company was present. Though the new pastor, Rev. A. E. Tracy, and his family have not removed

from California, he held a New Year's reception in the chapel.

**DOVER.**—Dr. and Mrs. G. E. Hall entertained their parish on the evening of Jan. 2 at a New Year's reception, according to an annual custom. The occasions are largely attended.

**SOUTH MERRIMACK.**—Mrs. Phebe Hunt, a respected member of this parish, rounded out a full century Jan. 3. She still has good health and is in possession of most of her faculties. She received her friends on her centennial birthday.

**HOLLIS.**—The church has just received a bequest of \$50 and the Sunday school \$10 from the late Mrs. Mary A. Farley, a valued member of the church who died a few months ago.

**HANCOCK** reports increased interest and attendance with 64 per cent. increase in evening congregations. A normal Bible training class is in progress. The C. E. meetings have been well sustained.

**LACONIA.**—Rev. C. A. G. Thurston has received a gift of \$1,000 on retiring from the pastorate, after a service of 18 years. He is to live at present in the vicinity of Boston.

**PASCATAQUA ASSOCIATION**, which meets at Durham, Jan. 16, will prolong its meeting with evening session and exercises on the following day. The public will be invited to some of the services.

The women of the Lancaster church recently gave a successful fair and old-time entertainment, realizing thereby \$140.—In Stratham a social and sale was recently held to raise funds for repairing the parsonage.—In Salmon Falls the annual Christmas sale was recently held in the Town Hall and was largely patronized.—The Danbury Ladies' Church Improvement Society recently gave a successful Christmas sale and supper, with large attendance and good proceeds.—A Dorcas fair lately held at Littleton included literary and musical features, and yielded nearly \$60.

### The Source of President Simmons's Strength

From the able and appreciative memorial address of Supt. E. H. Stickney we take these striking passages:

In those dark days in the history of Fargo College when almost in despair the board turned to him and asked if he would not accept the position of president, as a last resort to prevent the institution from closing, he reluctantly consented. To give up his position as missionary superintendent, for which he was especially qualified and in which he had won eminent success, and to assume the terrible burdens and anxieties of the presidency under these discouraging conditions was an act of the highest heroism and self-sacrifice. No one understood better than he did what it meant. Such a life burns out fast. In the seventeen and one-half years of his life in Fargo he has done the work of thirty-five years. He did not expect to fall so soon, though he knew that the load was crushing; but he was ready for the sacrifice.

Communion with God was the secret of the strength of this man's character. When the burdens rested most heavily then he was most in prayer. Never a day, I presume not an hour of his waking moments passed, when he did not lift a petition in behalf of Fargo College. By night, when the burdens rested so severely that sleep fled, he would rise and pray. This taking hold mightily on God was the source of his courage and hopefulness. He never despaired. He never gave up. He wrestled with God. The language of his heart, even in the darkest hours as he took hold on God, was, "I will not let thee go except thou bless me."

### The Church Prayer Meeting

Topic, Jan. 14-20. Established Facts in Religion. Psa. 111; Heb. 12: 22-29; 1 Pet. 1: 18-23.

God. Sin. Salvation. Duty. The Spirit's help. [For prayer meeting editorial see page 43.]

Missionary Topic: Distinguishing Missionary Events of 1899. Matt. 13: 16, 17; Mark 13: 28-37.

[See editorial comment in issue of Dec. 28.]

## A Survey of the Rhode Island Churches

### Woonsocket and Its Vicinity

The year has opened prosperously in northern Rhode Island. The buzz of the merry mill wheel fills the air, and contented faces are the one sight on our thronged streets. That dismal train of ragged men, respectable fathers of families, wandering about seeking for jobs and finding none, familiar as it has been for five years, is a thing of the past. The only hungry looking man now visible is the mill owner eager for "help." Wages have gone up ten per cent., and the men who besieged the parson's door crying, "Give us work," are only a memory.

These fair signs of the times apply to the churches as well. Hope Church at Woonsocket has had its quota of new families and, as the old hymn has it, "Still there's more to follow." Their fame has preceded them. The church is exemplifying the proverb that all things come to him who waits. When, about seventy-five years ago, it was set down to occupy a scrubby pasture amidst the houseless woods all the good people groaned at such useless folly. But the city came, crept up to it, passed it, flooded it on every side, and that with Protestants. While the ancient, barn-like, hideous structure remained its only hope of a place for worship, the newcomer was inclined to look askance, and yet, even under such circumstances, the membership has nearly doubled during the last half-dozen years and its Sunday school grown fifty per cent. It is now the best located church in the city, and the only one whose evening attendance equals the morning congregation.

Now, with the new edifice and parsonage, every prospect is bright. Mrs. Ballou has enlarged her original generosity and after buying the Read homestead, at the corner of two streets, for the memorial church, she moved the old colonial house back, faced it toward the other street and made it over at large expense. The pastor's family moved in Nov. 15 and find it a roomy and elegant home. The antique features have not only been carefully preserved but all the additions have been rendered conformable. All sorts of modern comforts have been installed, while enough was left of the little park around the church to give the parsonage an ample yard and even what may be called—in the heart of a city—an orchard. The new house of worship has been vexatiously delayed, trying the patience of both donor and recipients, but the contractor now promises "by Easter," and hope is rekindled. Perhaps nothing shows more clearly the growth of the church than that the Literary Society now finds even the large double parlors of the Manse rather small for its gatherings. This society is, by the way, a great help to the parish and this year is dauntlessly tackling both evolution and Italian art.

All the churches of the city are uniting in the services of the Week of Prayer, holding them in the various edifices. There was a general attempt at watch meetings, and most of the interested persons joined either the Methodist church or the Rescue Mission in praying the old year out, or slipped off to the service that the local union of Y. P. S. C. E. held at Slater'sville.

This Slater'sville church, under the able leadership of Rev. Albert Donnell, is enjoying a season of renewed prosperity. It still faces the problem of a mill town rapidly turning into a settlement of French Canadians, and, moreover, after holding the field alone for half a century, the Episcopalians have chosen the hour of its dwindling strength to erect a little chapel for the few English residents. All the Protestant pastors of Woonsocket protested vigorously, but without any effect. Under the circumstances the cheerful course of Mr. Donnell and his flock is a signal oof of the comfort of the gospel. Many

older people remember the days when their big church could scarcely seat the crowds, but they all now cordially "move up front" and console the pastor. Not only has the revival of trade done great things for Slater'sville, but a season of week night services, just finished, in which the Woonsocket ministers all gladly aided, has deepened the spiritual fervor of the people and increased the congregations.

Just across the border Blackstone is joyous under the impetus of a reopened mill and a re-enforced population. We never think of Blackstone as in Massachusetts, for only a Solon could tell where Woonsocket ends and that the other may begin. Rev. W. H. Rollins, the pastor, too, seems thoroughly to belong to this city and this state.

J. C. A.

### All Around the State

Westerly, especially in its church life, is on familiar terms with its close Connecticut neighbors. The Pawcatuck meeting house, in fact, stands on the Connecticut side of the river running through the city. The fellowship across the line is indicated this year by the fact that Rev. W. C. Stiles of Stonington is assisting Rev. F. H. Decker of Westerly during the Week of Prayer. The parish precincts have been apportioned into seven parts, and earnest work is in progress to deepen the spiritual life in the church. The message is carried into the surrounding rural vicinities by preaching services Sunday afternoons. The death of Mrs. Nathan F. Dexter has taken away from the church one of those godly women whose living presence in any church is like a strong tower of spiritual strength. Among the conditions which occasion perplexity is the sort of double Sunday that the community observes, and which really means no Sunday to many. A business firm, whose proprietors are Sabbatarians, employs 400 men, of whom 350, perhaps, are Sunday people, but they and their families are unable to attend any Sunday religious meetings on account of working. It is hoped some arrangement can be made to avoid the friction for conscience' sake.

Kingston is proving the worth of added comfort in the new chapel and organ, which have lost none of their impetus to increased interest. Nor has the benevolent arm of the church been weakened by the weight of expense in caring for those home enlargements.

Barrington. The recent coming of Rev. M. L. Williston to the pastorate has been the occasion for the passing of past discords, and the sweet tone of a united people is the keynote in church life. In the somewhat scattered home life meetings are apt to be subject to weather influences, but the numbers have been gaining. A church property with a good parsonage without debt and a good neighbor's horse for his use are things to be thankful for, among the other blessings of "a country parson's" life.

At Newman Church, East Providence, the oldest church of all now in the state, the annual meeting is always the occasion of a real love feast. Reports of the work of the year and election of officers follow the breaking of bread together in the annual supper. Then the roll-call occurs, when responses come from all present, and by letters from the absent ones. It is the choice gathering of the whole year. The women have recarpeted the lecture and class rooms and the parlors the past year. The Brotherhood of Andrew and Phillip has been recently holding cottage meetings in the outskirts of the parish.

Pawtucket begins this new year courageously, but not without a reminder of its sadness a year ago. Just at the anniversary of the death of Rev. Alexander MacGregor, the former pastor, comes the death of the revered Deacon William E. Tolman as another great

loss to the church. The pastor, Rev. T. J. Goodwin, has announced a four months' list of sermon topics for Sunday evenings from New Year's to Easter. The list is varied enough in subject matter to attract all sorts and conditions of men.

F. B. P.

### Bristol Items

New Year's Day has been, from time immemorial, set aside by the Bristol church as a Prayer and Fast Day. For the first time Bro. John Adams, who joined this church in 1830, was unable this year to attend the services on that day. He has always been present and recalled events in the pastorate of Dr. Wight, who was "settled over the Catholic Congregational Society of Bristol in 1782." Deacon Church, who united with the church in 1837, also recalls vividly Dr. Wight. Though ninety years of age, Deacon Church attends and enjoys all the services of the sanctuary.

A few weeks ago in an address delivered here to commemorate the death of George Washington, Hezekiah Butterworth referred to the fact that during the pastorate of Dr. Wight services were held in the Congregational Church (now the town hall) to welcome George Washington, who had come to Bristol to consult with Governor Bradford.

The Bristol church has a flourishing Congregational club, which has raised \$1,500 during the few years of its existence. This money has been expended mostly in furnishing the chapel. An enjoyable supper was given by the club a few nights ago and the sum of \$140 added to the treasury. This money will be used to buy carpets when needed.

The pastor, Rev. T. N. Owen, preached to a large congregation the last Sunday of the year from the words, "The secret things belong unto the Lord our God, but the things which are revealed belong unto us." For the communion service on the first Sunday of the new year the thought taken to the table was from the text, "Jehovah shammah"—the Lord is there.

F.

### Notes at Large

At a recent Monday Ministers' Meeting in Providence Professor Genung of Amherst read a charming paper, a masterly illustration of the theme, Literature as Related to the Work of the Minister. His presence was due to a revised method of management by which assigned themes are to be presented by members and invited speakers, arranged several weeks in advance.

Dr. Kneeland of the Sabbath Protective League is devoting continued attention to the conditions of Sunday observance in the state. We have little to be proud of as to the carelessness of our citizens regarding respect for the Sabbath. The innate historic love of independency in this state tends to allow everybody to do as he pleases.

Rev. A. B. Christy, superintendent of the Anti-Saloon League, comes from the Congregational pastorate in Ohio to push the work here. If the pastors and churches will be as ardent in the steady support as they were in the first beginnings of the league's work, in spite of some reverses and discouragements on the legal side of its operations, there is no doubt that there will be a different tone to the saloon influence throughout the state.

All the denominational clubs have found the first meetings full of interest. Possibly our own ranks as the strongest in enthusiasm and constancy on the part of its membership, yet it is a question with some why such strong and capable bodies of Christian men are not more impressed with their capacity and power to give marked impetus to ideas and movements that modern life requires to keep it wholesome.

P.

## Life and Work of the Churches

### Meetings and Events to Come

EVANGELICAL ALLIANCE, annual meeting, Bromfield St. Ch., Jan. 15, 10.30 A. M. Topic, Weekly Rest Day for Working Men. Speakers, Rev. A. H. Plumb, D. D., J. G. Buttrick and James Duncan.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

BOSTON Y. W. C. A., meetings during Week of Prayer at Berkeley St. building daily, except Saturday, at 11 A. M.

SUFFOLK BRANCH W. B. M., foreign missionary prayer meeting, Central Church, Boston, Jan. 11, from 10 A. M. to 1 P. M.

ECUMENICAL MISSIONARY CONFERENCE, New York City, April 21-May 1.

SUFFOLK SOUTH ASSOCIATION, Jan. 24, at the home of Rev. A. E. Dunning, 5 Kilayth Terrace, Brookline.

### THE YOUNGSTOWN DEDICATION

Plymouth Church, Youngstown, O., has recently had a day of consummation and dedication. Ardent hopes, long deferred, have been realized in the setting apart for God of the structure erected to his name. Before the building was occupied in December, 1893, general financial depression had come and pressed sorely upon this young church, rendering it impossible to meet its obligations. Four of the six years since then have been years of

pledges, money and aid from the C. B. S., exclusive of current expenses, the sum of \$14,000. The sermon was preached by Pres. C. F. Thwing, D. D., of Western Reserve University, and the prayer was offered by Dr. J. G. Fraser, H. M. S. secretary.

Plymouth thus has a house of worship well located, commodious and attractive to a re-inspired people. The total cost of this brick and stone edifice was \$18,000.

### FIFTIETH ANNIVERSARY AT NEWBURYPORT

With the close of 1899 a half-century of the Whitefield Church organization in Newburyport, Mass., came to an end. Appropriate exercises were held extending over Sunday and Monday. The pastor, Rev. F. G. Alger, preached a historical sermon Sunday morning, and the evening service was filled with reminiscences of several still present concerning the life of the church. Monday evening other churches and ministers were invited to aid the jubilee, and they entered heartily into the exercises. Mr. J. E. Moody,

newed faith and courage. To the confusion of strangers, the church takes its name, not from the bones of George Whitefield, which lie exposed to view in a glass covered coffin in the crypt beneath the pulpit of the Old South or First Presbyterian Church, but from a fancy of the first pastor for the name. He had belonged to the Old South Church. H.

### FROM ST. LOUIS

The city has been singularly favored by the presence, for over two weeks, of the great apostle to the New Hebrides, Dr. John G. Paton, who spoke daily in the interest of his work. He spent one Sunday morning at Hyde Park Church and the evening at First Church, and the series of meetings ended the next Sunday evening at Pilgrim. It is worthy of note that the most generous response to his appeal came from these Congregational churches, their combined gifts being far greater than those of all the other churches in the city put together, including those of his own denomination. He has aroused a deep interest in foreign missions. While the veteran missionary was here news came that his son was in imminent danger at the hands of the rebellious cannibals on the islands.

An old Congregational landmark, the Tabernacle Church, is no more, the building having been sold and torn down. Now the land has been disposed of for the erection of a new factory. The money will be applied to clear a mortgage of \$8,000, and the remaining \$2,000 will go to diminish the debt on Union Church. The Tabernacle, as well as the Compton Hill, was an offshoot of the old Fifth Church, and was finally abandoned because of change in the population and the encroachment of business interests, especially the erection of the immense new Union Station in its immediate vicinity. Many of the members followed Rev. William Johnson to Olive Branch Church, and Mr. Lewis E. Snow, treasurer of the City Missionary Society, transferred what was left of the Sunday school to Pilgrim.

Webster Groves rejoices in a further reduction of its debt at a thank offering meeting, realizing \$2,500, nearly double the amount of last year's reduction. This church's experiment of raising no money for church support from entertainments has been phenomenally successful, and has resulted in larger giving and deeper spiritual life among the members.

Out of the union Thanksgiving meetings has sprung a desire for union meetings during the Week of Prayer, to be held at First or Pilgrim Church. Rev. T. T. Holway has been elected moderator and Rev. Harry Blunt secretary of the Ministers' Union for the coming term.

W. M. J.

### OSWEGO, N. Y., REJOICES

The first Sunday in the new year was one of great rejoicing, as the church mortgage of \$4,500, contracted in 1889 by the erection of the beautiful chapel, the installation of a \$5,000 organ and the extensive alteration of the main edifice, has been cleared off within the past two months. The pastor, Rev. C. N. Thorp, engaged Nov. 1 in a personal canvass of the congregation for pledges, payable by Jan. 1. Letters to members now absent met with generous responses, and 170 pledges were secured and \$4,370 cash have been collected by the pastor. A few pledges payable Feb. 1 cover the remainder. Only \$65 came from outside the congregation. The largest pledge was \$1,160, the smallest 50 cents. The undertaking was not publicly mentioned until the final list of givers without the amounts was read from the pulpit. A recent revision of the roll makes the actual membership 300. The pastor took the church Oct. 1, 1897, after an interim of over a year, during which time the people were well united and few losses were sustained. The church occupies a commanding position and the interest is well maintained. The Monthly Vesper Service, held at five o'clock the last Sunday in every month, is increasingly popular, and often fills the auditorium. A chorus and quartet add greatly to the effectiveness of the services.



PLYMOUTH CHURCH, YOUNGSTOWN, O.

great trial, so that many of its members had completely lost hope.

Rev. P. W. Sinks was called to the pastorate and entered upon his work at the close of 1897. Since his coming he has devoted his efforts continuously to the debt which has held the church back from deserved prosperity. Faith and united, persistent effort have finally brought their victory. The total membership of the church does not exceed 240 persons, none of whom are rich financially, but they have, with scarcely an exception, rallied under the leadership of the pastor with a spirit of self denial and sacrifice seldom equaled.

The promise of aid to the amount of \$5,000 in a grant and loan from the Church-Building Society on condition that the whole amount, aggregating about \$12,000, be provided, supplied the incentive for the struggle. With the aid of three generous additional pledges of \$500 each the canvass for the whole indebtedness was entered upon. That within one month of the announcement of the grant of help from the C. B. S. the church edifice was dedicated, with every dollar of its obligations provided for and \$150 to spare, is evidence that God has been with his people. How it was done will probably never be told in print, but it is regarded as a marvelous accomplishment.

The dedication occurred on the second anniversary of the present pastorate. In these two years there has been secured for the debt

a faithful member, gave the welcome, Mr. H. R. Perkins, son of one of the charter members, Mr. A. D. Brown, early connected with the church, and Dr. D. T. Fluke, whose ministry in Belleville Church covers all the period of the church's history, read or sent reminiscences. Mrs. S. J. Spalding, widow of the second pastor, sent a beautifully written sketch of Rev. J. E. Emerson, founder and first pastor.

Greetings were brought from other Congregational churches by Rev. A. W. Hitchcock of Belleville Church, from other denominations by Dr. H. C. Hovey of First Presbyterian Church, from the Y. M. C. A. by General Secretary Coburn and from the press by Mr. J. H. Higgins of the *News*. Rev. J. H. Reid of Bellows Falls, Vt., whom the present pastor succeeded, gave an address of reminiscence, and letters were read from former pastors, Rev. Messrs. H. E. Mott of Buffalo and S. A. Harlow of Worcester. The church, born to serve those not reached by other churches and blessed from the start with large congregations and an unexpectedly large field of usefulness, has always filled a niche of its own and gathered a constituency from the street and the drifting population which makes its work of the more difficult but valuable sort. The jubilee was celebrated by wiping out a floating debt of \$600, and in a spirit which prepares people and pastor to enter the new year and their second half-century with re-

The church is now free from debt, save a note of \$400 given when extensive repairs were made on the parsonage two years ago. An excellent spirit and loyalty to the pastor now prevails throughout the congregation. The Ladies' Aid Society, faithful for many years in paying the interest on the mortgage, will now turn their attention to a number of improvements long needed.

#### THEOLOGICAL SEMINARIES

##### Bangor

The two weeks Christmas recess ended Jan. 3. —H. D. French has returned from Yale Divinity School to complete his course at Bangor.—The Seniors are working in Proverbs under Professor Denio, principally following the seminar method this term.—The early morning prayer meeting at 6.45 A. M. is usually well attended and proves helpful to the spiritual life.

##### Andover

This year the history of doctrine being substituted for theology, special provision has been made for Middlers who wish to be approbated to preach at the end of the year. A weekly seminar is being held with President Moore, where students report on assigned reading, and where the various topics of theology are discussed.—The following Middlers are entering upon new assistant pastoral work: Mr. Reed, Winthrop Church, Charlestown; Mr. J. Bennett, chaplain Concord Reformatory; Mr. Carey, Lawrence Street Church, Lawrence; Mr. Haines, Free Church, Andover; Mr. Ensminger, West Parish, Andover.

##### CLUBS

MASS.—The Fall River Club held its annual meeting Jan. 2, with a ladies' night. There was a full attendance. The speaker was Dr. G. F. Wright of Oberlin College, and his subject was The Glacial Period and Its Relations to Human History.

KAN.—Topeka Club celebrated Forefathers' Day with a banquet and addresses on New Seas Before the Mayflower. These were followed by a stereopticon lecture on The Martyr Cradle of Congregationalism and Civil Liberty, by Rev. D. M. Fisk, D. D.

#### NEW ENGLAND

##### Boston

[For other news see page 61.]

Berkeley Temple. The many friends of Dr. C. A. Dickinson, the pastor, will regret to hear that he is leaving with his wife this week for California to find relief from a throat difficulty. During his absence his pulpit will be supplied by Dr. Edward Anderson.

Mt. Vernon. At the annual pastor's reception, Jan. 2, Miss Lucy Brown, Dr. Herrick's assistant and the church missionary, received from members of the church and society a sum of money amounting to about \$225.

Union. The accession of 29 members, nine on confession, last Sunday is indicative of the promising outlook for the new year. The annual church supper on the preceding Wednesday evening was attended by about 250 members. The reports showed an excellent financial condition, with no indebtedness, a net gain of 12 in membership, an increase in the Sunday school and C. E. Societies and a growing interest in all departments. The pastor, Dr. S. L. Loomis, has begun a series of evening sermons on Apostles to the Nineteenth Century, the first being The Apostle as an Evangelist, D. L. Moody.

DORCHESTER.—Romsey Street. The Sunday school attendance for the first 29 Sundays since the opening of the chapel, omitting the months of July and August, shows an average of 152 scholars. The evening attendance has been from 150 to 175. One occasion 424 people were accommodated in a room built to seat 250. Though there is as yet no church organization the people have raised during the year money to pay off a second mortgage of \$500.

ROSLINDALE gave its new pastor, Rev. J. S. Voorhees, a reception under the auspices of the women's society last week, with a program of music, remarks by the pastor and refreshments.

##### Massachusetts

[For other news see page 65.]

CAMBRIDGE.—Pilgrim. During the three years' pastorate of Rev. F. E. Ramsdell there have been 100 additions, a large volunteer chorus has been maintained and a successful effort has been made to reach non-churchgoers through the evening service. An interesting feature is the attendance of men. Although the morning congregation is the

second largest of the Protestant churches in the city, nearly 50 per cent. are men, while the week night prayer meeting, which is largely attended, not infrequently shows an even better proportion. Dec. 31 upward of 40 in the Sunday school expressed a purpose to begin a Christian life. The new year opens with an encouraging unity and earnestness and a church membership of nearly 850.

NEWBURYPORT.—Prospect Street. Rev. M. O. Patton, the pastor, has printed privately a small volume entitled Fragments of Verse, most of which describe familiar scenery about the city. He has also recently read an essay before the Unity Club of West Newbury.—Belleville's chapel has been refrescoed and painted, the money being secured by the "home circle" under management of ladies of the church. The Intermediate C. E. Society, including all members of the intermediate department of the Sunday school, meets the pastor Wednesday afternoons for the study of a catechism especially prepared for them. At the annual roll-call 200 persons sat together at supper and many more sent answers to their names. All the organizations of the church reported a prosperous year.

AMESBURY.—Main Street. The congregation was deeply stirred on the last Sunday of the old year at the letter of resignation read by their beloved pastor, Rev. G. L. Richmond. No hint of such action had been given, and it fell upon the ears of a surprised and reluctant people after 10 happy years of loving co-operation. It is understood that family relationships elsewhere have induced Mr. Richmond to take this regretted action, which he desires to have considered by council before the end of this month.

LOWELL.—Elliot. Rev. G. R. Hewitt, the acting pastor, has been confined to the house the past two weeks as the result of a fall from his bicycle. The communion service has been postponed until next Sunday, when it is expected that he will be able to welcome to church fellowship 30 new members, 22 on confession.—Trinitarian. Much sympathy is expressed for the pastor, Rev. G. F. Kennigott, and his wife by reason of the sudden death of their only child, ten months of age. A series of evangelistic services conducted by Rev. Charles L. Jackson of Melrose began Jan. 3.

NORWOOD.—First, at its annual meeting, voted to adopt individual communion cups. Jan. 7 eight persons united with the church, continuing the steady growth, which shows a total of 88 accessions during the four years of the present pastor, Rev. C. F. Weedon. Within the past year the young people have increased their numbers, enlarged their service, doubled their contributions and taken a definite share in the support of a missionary at home and abroad.

WELLFLEET.—For the first time in its history the church had a roll-call at its annual meeting. The occasion was a success. The pastor, Rev. E. N. Munroe, presented several new features of interest. Revision of the roll of church members is a plan of the future.

EAST TAUNTON at its Christmas services celebrated also the removal of the church debt, which was accomplished Dec. 23 of last year. Rev. H. H. Loud is pastor.

MAYNARD.—Union has observed its first annual reunion of past and present members with a social gathering and banquet, music, roll-call and addresses. Rev. C. H. Washburn is pastor.

TOWNSEND has lately been presented with a silver individual communion service, the gift of Mrs. Lydia P. Hill, in memory of her father, Rev. David Palmer, who was ordained and installed here 100 years ago New Year's Day. Two silver stands with 60 chalices each and a silver filler make up the beautiful gift, which is greatly appreciated.

WORCESTER.—Pilgrim has received 76 new members during the year, making the present enrollment 663. The pastor, Dr. Lewis, leaves Feb. 1, on his three months' leave of absence for a trip to the Holy Land. Dr. G. E. W. Scott of Newton will supply his pulpit. The C. E. Society has changed the time of its meeting to follow the Sunday evening service as an after meeting of evangelistic character.—Union. A Boys' Brigade has just been organized with a large membership and trained leader.—Plymouth gave additional testimony of its appreciation of Dr. McCullagh by tendering him and his wife a reception recently. A purse well filled with gold coin was presented. His Bible class added another gift when he met them the last time.—Old South. Several churches held watch night services but none were more successful than at the Old South. There was continuous service from seven o'clock until midnight, to which more than 1,000 persons remained. The deep, impressive spirit was such as is rarely witnessed.—Beth-

any has closed a prosperous year and increased the salary of the pastor, Rev. A. G. Todd, by \$150.

CHICOPEE.—Third. The C. E. Society at the last State convention won the missionary banner. This banner was brought from Foo Chow, China, where it was made, and all its inscriptions, except the letters C. E., are in Chinese. It is a strange coincidence that the pastor of the church, Mr. Woodin, attended school in Foo Chow, where his mother was a missionary, and his mother, who also now lives in Chicopee, was able to translate the inscriptions.

MITCHELL.—Observing this week its 50th anniversary. Last Sunday among the other services was an unusually impressive communion service. The S. S. exercises were given up to addresses by former superintendents. The feature of the evening service was the address by the pastor, Rev. A. M. Spangler.

SPRINGFIELD.—South. The S. S. Christmas service was so successful that it was repeated the following Sunday. Besides the children's exercises, stereopticon views illustrated songs and Scripture. The vesper service, consisting of two cantatas, Buck's The Coming of the King and West's The Story of Bethlehem, was also repeated.—First. Fifty-one new members were received Jan. 7, 36 of them on confession. This is the largest single accession to this membership for 10 years. During Rev. F. L. Goodspeed's pastorate of a little over five years 410 persons have been received. The present membership is 1,109.

##### Maine

RIVERSIDE.—Rev. J. H. Cone, who has been here as pastor for two months, has been popular with his hearers from the start. His time is divided between this place and Vassalboro, preaching for both every Sunday.

WATERVILLE.—Reviewing the three years' pastorate of Rev. E. L. Marsh shows a debt of \$4,000 canceled. Two gifts, \$1,000 and \$500, during the past year will nearly clear the parsonage from debt. Over 100 members responded to the roll-call.

CUMBERLAND MILLS.—A series of meetings, assisted by Mr. H. L. Gale, closed Dec. 24. Several churches united and were greatly blessed, both in revived interest of Christians and conversions.

LIMINGTON's old bell, hung 63 years ago and cracked by too zealous a Fourth of July celebration some time ago, has been recast and placed again in the belfry.

SEABOARD.—The annual meeting was full of hope. No bills were unpaid and a Christmas gift of a parsonage by Capt. J. G. Pendleton was reported.

SHERMAN MILLS.—The church building has been repaired and a bell weighing 1,335 pounds purchased. Rev. I. C. Bumpus is pastor.

PORTLAND.—Williston had 15 accessions Dec. 31. The income meets all expenses, although they are larger than heretofore.

##### New Hampshire

[See Broadside, page 62.]

##### Rhode Island

[See Broadside, page 64.]

##### Connecticut

HADDAM's annual meeting was largely attended and of unusual interest. This being the bi-centennial year a committee was appointed to arrange for suitable celebration. Among those responding to the roll-call was Miss Shaller, now in her 100th year, and a member for 75 years.

BRANFORD.—First. In the church parlors last Wednesday night an unusual gathering was arranged for at the observance of the golden wedding of Deacon and Mrs. William Linsley. Three other couples were present who have within two years celebrated like occasions.

STAFFORD SPRINGS closes its year with an increase of 18 to membership, 10 on confession; benevolences more than doubled, congregations increased; and over \$500 spent on church and parsonage. Rev. E. W. Bishop is pastor.

SOUTH COVENTRY.—Mrs. C. E. Hoxie, organist for many years, received a gift Christmas of \$90 in gold from the church and congregation.

#### MIDDLE STATES

##### New York

[For New York city and other New York news see pages 53 and 65.]

SYRACUSE.—Good Will. Rev. L. F. Buell came here on April 1 of last year. Since his coming 62 have been received to membership, of which 26 united on confession; \$5,700 have been paid on the debt and about \$600 of floating debts have been cleared up and the church closes this year with a balance. The church has assumed self-support

and has been blessed as a result. The remainder of the debt to the Church Building Society, \$10,000, is bearing no interest. The church has added \$100 to the pastor's salary.

**ROCHESTER.—South.** Rev. G. L. Hanscom, having accepted the call to First Church, Newark, N. J., is closing a ministry of over two years. His going will be much regretted. He has special pulpit talent, and his wife is a gifted singer. Soon after the beginning of this pastorate the church came to self-support, and 69 persons have been added to the membership. There has been a healthy growth in the attendance, and needed repairs have been made.

**ONTARIO,** which became Congregational from the Wesleyan Methodist six months ago and has been under the charge of Rev. Ella Gurney, is coming to have much fondness for its new denominational privileges. Services are largely attended.

**GLOVERSVILLE.—Dr. J. G. Merrill,** dean of Fisk University, recently presented the cause of that institution. On the same day the pastor, Rev. W. E. Park, preached before the students of Williams College.

**HOWELLS.**—Since renovation the house of worship presents a much more attractive appearance. The pastor, Rev. G. S. Hall, completes the fourth year of his ministry the first Sunday in January.

**NORTH EVANS.**—Extensive repairs have been made on the church at a cost of about \$900. Special services were held recently with sermon by Dr. F. S. Fitch in the evening.

**PULASKI** has completed the first year of the pastorate of Rev. J. B. Felt. About 15 persons have united on confession and several by letter.

#### Pennsylvania

**PHILADELPHIA.—Snyder Avenue,** Rev. F. E. Wieder, pastor, has received 66 members the past year, 46 on confession, making the present membership 261. There are nearly 600 scholars in the Sunday school. The Young People's Societies hold successful cottage prayer meetings.—**Park,** Rev. C. B. Adams, pastor, has had a successful year, notwithstanding the absence of the pastor part of the time. The evening congregations crowd the house. A Literary Union Monday evenings is an attractive feature.—**Kensington,** Rev. N. N. Bormose, pastor, received 34 members last year, 29 on confession. There are 475 in Sunday school. The church has outgrown its present quarters, and a new building is needed.

#### THE SOUTH

##### Alabama

Rev. P. G. Woodruff, who has been doing a good work in western Florida for several years, is now enlisted in general missionary service in Alabama. His campaign among the churches has been attended by marked evidences, the revivals in some instances being more powerful than have been known for years.—**Rev. J. J. Bunnell,** with Fort Payne as a base, is working among the mountain churches of northeastern Alabama. This is a peculiarly difficult field. A church has recently been organized at Nat, where the A. M. A. has sustained an academy for several years for the benefit of the "mountain whites." A. D. Luethi is principal.

#### THE INTERIOR

##### Ohio

[For other news see page 65.]

**CINCINNATI.—Columbia** has had a successful year. Fourteen new members have been received and offerings have been taken for all "seven societies." The edifice has been repaired, including renovated and newly covered cushions. Special evangelistic meetings began Dec. 31. Rev. O. H. Denney is pastor.

**NORTH BLOOMFIELD,** largely through the kindness of friends, former members and residents, has put in new furnace, carpet, seats and lamps at an expense of \$500. Rev. C. N. Pond of Oberlin has supplied since 1894.

**NELSON,** under Mrs. L. A. M. Bosworth, has raised in full the debt incurred in rebuilding its parsonage destroyed by fire, with a small surplus for improving the house.

**TWINSBURG** has just had a profitable series of special meetings with conversions and renewed life among church members. A number have applied for membership.

##### Illinois

[For Chicago news see page 52.]

**WEST UNION.**—The home missionary pastor, Rev. F. W. Hoover, has followed up the organization of the new church by the organization of a Sunday school of 67 members, and a Y. P. S. C. E. of 25. Denver, which is really responsible for the

new enterprise at West Union, having spared its pastor for service there, is now holding special meetings of much interest, the pastor being aided by Rev. C. F. Van Anken.

**PROPHETSTOWN.**—Yearly reports show a fine progress in every department. A parsonage was erected during the year at a cost of \$2,500. The church has raised for all purposes more than \$4,000. There have been 81 accessions, all but eight on confession. The church is less than five years old and has 175 members and a property worth \$7,000. Rev. R. W. Purdue is pastor.

**MOLINE.**—Second has made gratifying progress during the first year of Rev. C. D. Moore's pastorate. The interior of the church has been renovated, a new furnace set up and a new bell purchased. A Junior Y. P. S. C. E. has been organized. The people recently gave the pastor and his wife a surprise and housewarming, leaving behind a generous purse.

**CHERANSE** has prevailed upon its pastor, Rev. A. J. Sullens, to decline two recent calls, and he will remain here indefinitely. During his two years' pastorate 42 new members have been added, 37 on confession, and plans are now being considered for a new edifice, to be erected in the spring.

**NORTH AURORA** is left weak by industrial reverses. The retiring pastor offered to accept one-half the amount of their indebtedness, but they would not hear to the proposal. Now the indebtedness is about paid.

**HARRISON** has been holding special meetings for some time past with a good interest. All indebtedness is canceled. Rev. A. J. Baldwin is pastor.

##### Indiana

**INDIANAPOLIS.—Union.** A "pastor's cabinet" has been formed. The work is increasing in strength, and 26 new members have united since May 1, mostly heads of families.—**Plymouth.** When the resignation of the pastor, Rev. F. E. Dewhurst, was reluctantly accepted, highly appreciative resolutions were adopted. Strong committees have been selected to consider relocation and pastoral supply.

**MACKSVILLE.**—The name of this town and its post office have been changed to West Terre Haute. The former pastor, Rev. John Harden, still resides here and supplies the Presbyterian church at Providence. The new pastor, Rev. Oscar Lowry, studied two years at Moody's School, Chicago, and has had considerable evangelistic experience. He preaches also at South Vigo.

**MARION.**—The removal and reopening of the church has proved a great boon to the people. About \$300 were raised on a recent Sunday to complete the new basement. Congregations and S. S. sessions are large. Rev. John Gordon is pastor.

Portland has had good results from special meetings.

##### Michigan

In Chelsea the Methodists, Baptists and Congregationalists publish jointly a bright, eight-page church paper.—At Flint the site of the present church has been sold for \$11,600, and with this money a new and modern building will be erected.

##### Wisconsin

**DODGEVILLE.**—A New Year's supper and reception to the new pastor, Rev. G. H. Kemp, and family was tendered by the church Jan. 1. About 250 persons were present, and words of greeting were given by the ministers of the city.

**SHEBOYGAN.**—Rev. J. T. Chynoweth spends the winter in the South on account of his health. By the generosity of his people the pulpit is supplied and salary continued during his absence.

**MADISON.**—As a result of the H. M. rally held here, the larger churches of the state have pledged themselves to give amounts adequate for state self-support.

#### THE WEST

##### Iowa

**CARNFORTH.**—This little church dedicated, Dec. 31, a house of worship seating 125 and costing \$1,200. The C. C. B. S. puts \$500 into the enterprise. Neighboring churches—Victor, Hartwick, Grinnell and Eldora—also helped the church in the stress of this undertaking. Eldora presenting the pulpit and Victor friends the carpets and communion table. One substantial contribution came from Enosburgh, Vt., from parishioners of the Carnforth pastor's father, Rev. C. H. Kent. See retary Douglass preached, and Rev. James Rowe, a former pastor, offered prayer. The pastor, Rev. Everts Kent, and Rev. C. T. Halbert also took part. The \$150 required to free the church from debt was raised with little effort. The building is

small, but tasteful. So large was the attendance that one-fourth of the congregation were obliged to stand throughout the services.

**ORDAR RAPIDS** is entering upon a higher degree of prosperity. A few months ago it was troubled with a debt of \$7,500. The people generally did not believe that it could be raised. The pastor, Dr. E. A. Berry, had faith that the task could be accomplished, and in a short time it was done. All are now rejoicing that the burden has been lifted.

**DAVENPORT.—Edwards.** Reports at the annual meeting showed 32 accessions and \$5,555 raised for all purposes, of which \$1,440 was for benevolence. The church voted to raise \$5,000 to erect a chapel. Rev. G. S. Rollins withdrew his resignation at the unanimous request of the church.

**Strawberry Point** has completed a parsonage.—Dr. J. B. Koehn is delivering his course of lectures on The Life of Christ at Keokuk.

##### Minnesota

**MINNEAPOLIS.—First.** The debt, amounting to some \$2,800, was recently entirely wiped out, much to the rejoicing of pastor and people. The evening congregations are largely made up of students from the university. While Bethesda Branch Sunday school has been dropped on account of the diminishing field, the work of the church, as a whole, is very prosperous, and both pastor and people are looking courageously toward the future. Rev. E. W. Shurtleff is pastor.—**Plymouth.** The arrangement with Rev. L. H. Hallock, D. D., at first of a temporary character, was made permanent by duly electing him pastor of the church at the annual meeting. This is a fitting testimony to the wisdom and success of the present pastorate. This church looks the matter of benevolence squarely in the face at the beginning of the year. A committee, headed by the pastor, has issued a schedule covering all regular and special claims for the next 12 months which it is possible to foresee, and estimating that about \$7,000 would be needed to cover them. Provision is made for paying the amounts pledged either weekly, monthly, quarterly or annually. On Dec. 31, "benevolent Sunday," \$5,000 were pledged toward the amount asked. The midwinter picnic of the ministers, held with this church, called out an attendance of about 60, and was a happy event in Congregational circles.

**ST. PAUL.—Plymouth.** It is reported that Rev. G. E. Soper has been called to First Church, Danbury, Ct. He is president of the state C. E. Union, and an active worker in all Congregational interests. Should he accept this call, Connecticut will add an element of strength to its ministerial force.—**People's.** Rev. S. G. Smith's wife has been laid aside recently by severe illness. Rev. S. W. Dickinson has supplied the pulpit, but Dr. Smith is again enabled to take charge of the work.

**FARIBAULT** rejoices, after a long interim, in the prospect of bringing back to the state Rev. J. H. Albert, who for years did such efficient work at Stillwater.

##### Missouri

[For St. Louis news see page 65.]

##### Kansas

**TOPEKA.—First.** Twenty persons were received to membership Dec. 31; on confession 18. The service for the children among the number was deeply impressive. Thirty-two members have been received during the four months of the present pastorate.

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torate, 22 on confession. The pastor, Dr. D. M. Fisk, announces a series of stereopticon discourses for one Sunday evening each month. The general subject will be Christian Civilization, the Reformation, and the Rise of Civil and Religious Liberty, and the first discourse will be on The Old Mediterranean World as the Background of Christian Civilization.

**CORA.**—Evangelist R. L. Layfield of Kansas City has been holding meetings for two weeks. So far about 80 persons, mostly young, have publicly confessed their sins and professed to receive Christ. Sixty-one have united with the Congregational church and more are to be received. The meetings continued through the holidays. It is the harvest of the faithful work of Rev. L. C. Markham, the pastor. Mr. Layfield began union meetings at Russell, Jan. 1.

**ATWOOD** has refused to accept the resignation of Rev. W. P. Pease, and he will continue as pastor another year. All deficits of the past year have been provided for and also the salary for the coming year, and this frontier church, which has had a history of peculiar trial, has now a better outlook than ever before. The pastor preaches at McDonald one Sunday each month.

**MAIZE.**—Prof. B. F. Buck, pastor at Mt. Hope and Haven, has been preaching regularly on a week day while the church has been waiting for a pastor.

The Topeka Congregational Union has successfully maintained the noon meetings at the Santa Fé Railway shops for five years. The R. R. company gives the use of a large room with steam heat, tables are provided at which men eat their dinners and at two of them study the Bible daily; coffee is served at three cents per cup, good literature is provided, and religious services are held for 20 minutes on each Tuesday and Friday.

#### Nebraska

**LINCOLN.**—Vine Street. Annual reports show that \$2,014 have been paid for all purposes, \$336 for benevolences. The annual meeting was large and enthusiastic, and the reports showed excellent work done in all departments. Since Dr. M. A. Bullock began work in September, 12 members have been received, four on confession.

#### Colorado

**DENVER.**—Plymouth. Rev. F. T. Bayley has just closed the eighth year of his pastorate. He came to a struggling H. M. church of 40 resident members. Since then 540 persons have been welcomed to membership, 127 on confession. A chapel was built in 1893, the new auditorium in 1899. The Ogden Street property was sold for \$5,000. The present property has cost about \$54,000. And the spiritual prosperity has more than kept pace with the material.

#### Oklahoma

**ALVA.**—The new pastor, Rev. C. A. Greenlees, finds these hopeful features: rapid growth of the town and the fact that the Northwestern Normal School is located here. This is the largest school in the territory, and provides a good constituency of young people. On a recent Sunday a normal class of 52 was organized in the Sunday school. The problem is to blend the various elements and build them into the church.

#### PACIFIC COAST

##### California

**LOS ANGELES.**—Bethlehem. Revival services under the care of Evangelist Billings have resulted in 20 accessions. In November this church started a Sunday school and preaching service in a neglected part of the city. The S. S. attendance on a recent Sabbath was 120, to 93 of whom it was an entirely new experience.

First Church, San Francisco, made an offering of \$3,000, Dec. 24, which will cover all current expenses for the coming year.—Rio Vista has completed the payment of its loan from the C. C. B. S.

##### Washington

**SEATTLE.**—Plymouth has received 82 new members during the past year, 42 on confession. The roll will be reduced, however, by removing the names of absent members who for several years have failed to report.

KALAMA has a new bell, the gift of the Junior C. E. Society.

#### Oregon

**ASTORIA.**—Rev. Edward Curran has started a monthly entitled the *Church News*, which the *Pacific* describes as bright, newswy and showing good journalistic instinct.

#### WEEKLY REGISTER

##### Calls

**BAKER,** Ariel A., Fairfax, Io., to Silver Creek and Keck. Accepts.  
**BROOKS,** Edward L., to remain indefinitely at Detroit City, Minn., after a year's service.  
**CHAPMAN,** Lyndon S., Auburndale, Mass., recently a missionary of the American Board in Turkey, to Southwick, Mass. Accepts.  
**CUMINGS,** John M., Sheldon, Io., to Baxter and Ashland. Accepts.  
**GIBSON,** John, Washburn, Wis., to Butternut and Park Falls. Accepts, and is at work.  
**GOODYEAR,** De Mont, B. U. School of Theology and Chester Ave. Chapel, Chelsea, Mass., to First Ch., Abington.  
**GREENEY,** Clarence, Randolph Ch., Guy's Mills, Pa., to Watervliet and Coloma, Mich. Declines.  
**HALBERT,** Chas. T., Ellis, Kan., to Hartwick, Io. Accepts.  
**HATCH,** Fred'k A., formerly of First Ch., Dallas, Tex., to Plymouth Ch., Omaha, Neb., where he has been supplying.  
**HAYES,** Robt. E. L., Presb. Ch., Columbus, Neb., to Oakland, Io. Accepts.  
**HERMAN,** J. Edward, Monroe, Ct., to Milford, N. H. Accepts.  
**KELLOGG,** H. Martin, Wilder, Vt., to Melrose Falls.  
**KLOSE,** Wm. H., recently of Monona, Io., to Lake Benton and Tyler, Minn. Accepts, and is at work.  
**LOCKWOOD,** Geo. A., recently of Kennebunk, Me., to Second Ch., Oostpee, N. H. Accepts.  
**MACFARLAND,** Chas. S., Yale Univ., to Maplewood Ch., Malden, Mass.  
**MORLEY,** John H., former H. M. Supt. for Minnesota, to the presidency of Fargo College, N. D.  
**MORSON,** Robt. E., Winthrop, Me., to Houlton. Declines.  
**MUMFORD,** Jas. T., to remain another year at Cromwell, Io. Accepts.  
**PENWARDEN,** B. H., is invited to remain another year at Casco, Me.  
**PRESTON,** Jared R., Jamestown, Ind., to Ontario and Brighton out station. Accepts.  
**SANBORN,** Edward S., Ridgebury, Ct., to Georgetown. Accepts.  
**SEELY,** Wm. T., Galt, Io., to add Wall Lake to his field. Accepts.  
**SNOWDEN,** Clifford L., Fairfield, Io., to Longwood Independent Ch., Chicago.  
**SOPEL,** Geo. E., Plymouth Ch., St. Paul, Minn., to First Ch., Danbury, Ct.  
**STEVENS,** Wilmer E., Andover Sem., to Portland, Mich. Accepts.  
**TRAVIS,** A. Ferdinand, from Vernon, Ct., to Kensington. Accepts.

#### Ordinations and Installations

**DYER,** Henry B., Andover Sem., o. Bartlett, N. H., Dec. 5. Sermon, Rev. Daniel Evans; other parts, Rev. Messrs. A. T. Hillman, F. H. Cressley, A. S. Burrill, E. H. Abbott, J. P. Demeritt, Andrew Gibson, A. B. Todd, J. H. Trask.

#### Resignations

**BACON,** Jos. F., Neilgh, Neb.  
**FISKE,** Franklin W., president of faculty and professor of sacred rhetoric, Chicago Sem., to take effect next May.  
**HASKELL,** Wesley C., Second Ch., Rockford, Ill., to take effect Apr. 1.  
**KELLOGG,** H. Martin, Wilder, Vt., to take effect in February.  
**MODWELL,** Henry M., Downs, Kan., for further study at Oberlin Sem.  
**MACINNES,** Jas. C., Benicia, Cal.  
**MASON,** John S., Covenant Ch., Indianapolis, Ind.  
**MILLIKEN,** Chas. D., Sonoma, Cal. At request of the ch., he consents to remain until definitely called elsewhere.  
**WARD,** John R., Caledonia, Ill.  
**WINTER,** Alpheus, Tryon, N. C.

#### Churches Organized

**CHICAGO,** Ill., North Shore, 28 Dec.  
**TERRILL,** Io., six members, in care of Rev. H. H. Burch of Milford.

#### Stated Supplies

**DIXON,** J. J. A. T., Bunker Hill, Kan., at Goodland during January.

**HERSHEY,** S. B., Cleveland, O., at Ashtabula, his former home, between pastorates.  
**WILLIAMS,** Wm., Oldtown, Me., at Milford also until May.

#### Miscellaneous

**BUTLER,** Willis H., has had \$300 added to his salary by the First Ch. in Williamstown, Mass.  
**CLARK,** Calvin M., pastor of Center Ch., Haverhill, Mass., is to take an extended foreign tour next summer. Arrangements for his absence are already made, the church cheerfully co-operating in his plans.  
**FIELD,** Dr. Geo. W., is prostrated by an illness which is a source of anxiety to his many friends. Hope is entertained, however, for his improvement.  
**PECK,** Henry P., for the last seven years pastor at Milford, N. H., has moved his family to 80 Dudley St., Roxbury, Mass., where he may be addressed should he be desired as supply.  
**WOODHULL,** Geo. H., who recently resigned at Wabunsee, Kan., is at No. Bennington, Vt., steadily improving in health.  
**WOODS,** Merrick W., Stafford, Kan., and his wife spent the holidays in their early home in Ontario, Can., especially visiting his aged father.

For Accessions to the Churches see page 69.

#### Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

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Current Thought

LIGHT AND GLOOM IN GREAT BRITAIN

This is undoubtedly a season of national tension and distress. The joy of Christmas will be overcast, and the most stout-hearted will peer into the opening year with more than usual anxiety. Even if the war be closed quickly, as we pray it may, there will be such grave questions to be answered as to its necessity, its conduct and its settlement. Nature will hide her battlefields more quickly than we shall return to the old terms of amity and concord, both within our borders and beyond. Yet it is impossible not to discern some of the divine intention, in all this agony, for Great Britain—checking our pride, arresting our ambitions, challenging the reign of materialism by the aspect of sorrow, bereavement, self-sacrifice, prodigality of life, courage and obedience unto death, which vindicate the unseen, eternal and divine. There is great gain here.—Rev. F. B. Meyer, in *London Independent*.

AS TO EVOLUTION

That Spencer saw and felt some truths before almost anybody else nobody can deny, but how far his writings have really influenced the deeper thinkers of the century, which seems to be the true point in question, is something Mr. Fiske still leaves in doubt. One brilliant disciple the synthetic philosophy can boast, but, after him, we can call to mind only men whom it were flattery to call mediocrities in philosophy. In short, the nineteenth century has brought us all to agree that nearly everything is to be accounted for by evolution, but the question as to how evolution is itself to be accounted for, or what rank it is to take among the uniformities of nature or the categories of philosophy, looks today less like finding a speedy settlement than it did soon after the publication of the Origin of Species.—*The Nation*, reviewing John Fiske's book, *A Century of Science*.

THE TRAIL OF THE TRUST O'ER THE THEATER

For concerning the malign influence of the syndicate upon our dramatic art there must be no delusion. Its predominance means commercialism and nothing else. It means the same thing for the theater that the most disreputable of our sensational newspapers mean for journalism. It means simply that all artistic considerations will be swept away in the mad purpose of coining money from the stage. But we do not need to theorize as to what it means. The last two years have brought the matter out of the realm of theory into that of fact. Never before have we had so large a proportion of trivial, empty and vulgar productions among the entertainments offered our public. Decency has never before been defied in so wanton and brutal a fashion. Intelligence has never before been flouted by such a parade of what is inane and imbecile.—*The Dial*.

Britain's Need of Heart-Searching

A SOLEMN INDICTMENT

The ways of God are equal, whether to a nation or to a man only. And his eyes behold, his eyelids try the children of men—and nations. What do his eyes behold in us as a nation?

In self-confidence; in making haste to be rich; in making drunkenness easy, and in honoring drunkard-makers; in gambling prevalent among all classes; in increasing contempt of God's day of rest; in the wicked opium traffic; in providing for carnality in the army at the cost of the bodies and souls of men and women; in cruel neglect of the poor; in defying

God's precept that "we who are strong, ought to bear the infirmities of the weak, and not to please ourselves;" in permitting them to be housed so that decency is impossible, and with less care for their health and comfort than for those of cattle or dogs; in the loose and lewd speech allowed in society; in the leaven of pride, fullness of bread and abundance of idleness; in indelicate plays and their degrading associations; in contemptuous forgetfulness of our forefathers, martyred to secure the liberties which we enjoy; in a shameful dalliance with the pagan papalism which tortured, hanged and burned them; in adultery and divorce among the rich, and promiscuous living among the poor; in a state of society treading in the decadent footsteps of ancient Greece and Rome—in all this, is there no reason why God should permit the reverses we have suffered?

Is there at this time no call to the empire that regards itself as "heir of all the ages in the foremost files of time" to repent in sackcloth and ashes and to seek the Lord?—*The Christian*.

Accessions to the Churches

	Conf.	Tot.		Conf.	Tot.
INDIANA			MASSACHUSETTS		
Indianapolis, Fellow-ship,	4	14	Cambridge, North Ave.,	11	20
Mayflower,	—	4	Pilgrim,	—	8
Union,	—	4	Prospect St.,	—	0
Marion,	5	5	Easton (Center),	4	4
KANSAS			Kverett, Mystic Side,	6	7
Gora,	57	61	Lynn, First,	3	7
Topeka, First,	18	20	Newburyport,	3	0
MASSACHUSETTS			Springfield, First,	36	51
Andover, Free,	3	5	West Medford,	5	9
Auburndale,	—	5	OKLAHOMA		
Boston, Boylston,	1	11	Manchester,	—	10
Brighton,	17	17	Mt. Pleasant,	—	11
Dorchester, Second,	1	23	OTHER CHURCHES		
Central,	—	15	Amenia, N. D.,	—	8
Highland,	3	8	Atlanta, Ga., Central,	1	8
Immanuel,	3	8	Howells, N. Y.,	2	5
Mt. Vernon,	—	29	Lincoln, Neb., Vine	—	4
Old South,	3	7	Portland, Me., Willis-	—	15
Park St.,	9	12	ton,	—	33
Phillips,	3	12	Saginaw, Mich., Gen-	—	6
Shawmut,	9	20	see Ave.,	—	3
Union,	4	6	Terrill, Io.,	—	4
Walnut Ave.,	3	6	Tyndall, S. D.,	—	8
Brookline, Campello,	12	13	Churches with less	—	0
South,	2	14	than three,	—	0
Porter,	2	14	Conf., 251; Tot., 558.	—	0
Brookline, Leyden,	2	14		—	0

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## Education

— Pres. J. M. Crafts of the Massachusetts Institute of Technology has resigned that position, preferring the life of technical research in which he formerly engaged as professor to the honors and responsibilities of administrative work.

— The board of trustees of Fargo College, N. D., have unanimously elected Rev. J. H. Morley of Minneapolis as successor to the lamented President Simmons. Mr. Morley's wide acquaintance both East and West, his many years of experience as a missionary superintendent, his scholarship, administrative qualities, energy and perseverance fit him for this new position.

— Mr. Andrew Carnegie has given \$300,000 to Cooper Union, New York City, to enable it to establish day schools for popular technical and manual training similar to those carried on evenings for years by the institution through the munificence of Peter Cooper. Mr. Abram S. Hewitt and Mr. Edward Cooper have each added \$100,000 to the gift of Mr. Carnegie in order to endow amply the new work.

— At Yankton Collège the attendance for the fall term was 196, exactly the same as one year ago. A chorus of 100 voices under the direction of Prof. J. W. Mather rendered the Christmas Oratorio de Noel. Encouraging progress has been made in meeting the conditions of Dr. Pearson's new offer. He promises \$50,000 if by March 1, 1900, every dollar of debt is actually paid; \$1,900 in cash and available pledges have been secured in which is a recent gift of \$5,000; \$11,000 more will be needed by March 1 if this great gift is to be secured.

## Holiday Gifts to Ministers

**Massachusetts.** G. F. Kennigott, Lowell, First Trinitarian, gold watch and chain, with engraved monogram; H. L. Brickett, Marion, Persian rug; J. W. Buckham, Salem, Crombie Street, \$75; E. T. Pitts, Falmouth, First, Morris chair and rocker; W. T. Beale, Dorchester, Harvard, \$100; H. G. Hale, Leyden, Brookline, \$100; H. G. Mank, Lawrence, United Church, liberal sum of money; F. L. Goodspeed, Springfield, First, \$1,000, and has also been granted a year's vacation; L. C. Greeley, Middleton, \$32; N. I. Jones, Dudley, \$138; J. F. Gleason, S. Amherst, china dinner set and mahogany sideboard; S. H. Woodrow, Springfield, Hope Church, \$200; Israel Almsworth, Rockport, purse of gold; W. H. Short, Stockbridge, Curtisville, generous sum of money.

**Maine.** E. C. Brown, Freeport, generous gifts; T. D. Davies, Sumner, fur coat; J. E. Newton, Lyman, gold watch; S. K. Perkins, York Village, gift of money.

**New Hampshire.** James Alexander, \$100 to buy a typewriter, and to Mrs. Alexander \$20 and other gifts; W. S. A. Miller, Hooksett, gift of money and a robe; C. A. G. Thurston, Laconia, \$1,000; C. A. Bidwell, Manchester, gold watch.

**Vermont.** H. M. Kellogg, Wilder, money and merchandise to the value of \$75.

**Connecticut.** E. W. Bishop, Stafford Springs, \$200; C. H. Ricketts, Norwich, Greenville, \$115; Joseph Provost, Torrington, French Ch., gold watch and chain; F. P. Bacheiler, E. Hartford, Hockanum, \$50, a rocking-chair and other gifts.

**New York.** Thomas Bell, Moravia, purse of gold. **Pennsylvania.** J. S. Upton, Ridgway, \$50 for table china.

**Ohio.** Joseph Wolfe, Twinsburg, several ten-dollar bills.

**Wisconsin.** A. E. Leonard, Menasha, two chairs.

**Iowa.** G. S. Rollins, Davenport, Edwards Church, set of table china and other gifts; W. L. Byers, Keokuk, purse of \$116, 140 pieces Haviland china and other gifts.

**Minnesota.** Richard Brown, Minneapolis, Fremont Avenue Church, handsome sideboard.

**Nebraska.** A. E. Davies, Eustis, upholstered rocker.

**South Dakota.** R. B. Hall, Gettysburg, about \$70 in money; E. B. Tre Pethron, Ipswich and Rosette Park, fur overcoat.

**Kansas.** I. M. Waldrop, Alanthus, box of clothing and generous sum of money from the church in E. Orange, N. J.

**California.** Philip Coombe, San Francisco, Richmond Church, money and other gifts.

## Marriages

The charge for marriage notices is twenty-five cents.

**CLARK—YERRIN**—In S. Hero, Vt., Dec. 27, 1899, by Rev. C. W. Clark of Georgia, father of the groom, assisted by Rev. L. B. Tenney, Rev. William C. Clark, pastor-elect at Hardwick, Vt., and Cora L. Ferris of S. Hero.

**HUSSEY—WASHBURN**—In Brewer, Me., Jan. 1, by Rev. B. B. Merrill, Charles E. Hussey of Presque Isle and Grace E. Washburn of Brewer, recently in the employ of the Maine Missionary Society.

## Deaths

**BROWN**—In Charlestown, Jan. 4, Eliza, widow of Oliver Brown, aged 82 yrs., 10 mos.

**FREY**—In Denver, Col., Rev. T. Arthur Frey, formerly pastor of the Second Church, Biddeford, Me., aged 33 yrs. A graduate of Yale Seminary in 1891, he held pastorates over the Pavilion and Second Churches in Biddeford, resigning the latter charge about two years ago on account of a lung trouble, which residence in Colorado failed to benefit.

**FROST**—In Hanover, N. H., Jan. 2, Eliza A. Dubois, widow of C. P. Frost, dean of Dartmouth Medical College for 25 years, and mother of Prof. E. P. Frost of Yerkes Observatory, aged 73 yrs.

**JOSLYN**—In Barton Landing, Vt., Dec. 12, 1899, after four weeks of intense suffering, Mabel S., daughter of the late O. Edwin Joslyn. A faithful Christian has gone home.

**LEE**—In Camp Creek, Neb., at his home, Dec. 26, 1899, Deacon George F. Lee, a pioneer of the state in agriculture and in educational and religious movements, a trustee of Doane College for years.

**SANBORNE**—In Hartford, Ct., Jan. 7, Rev. George E. Sanborne, a graduate of Amherst College in 1853 and of Andover Seminary 1856, aged 72 yrs., 5 mos.

**TUCKER**—In East Weymouth, Dec. 30, 1899, Elizabeth Brown, widow of David Tucker, aged 64 yrs., 5 mos., 24 dys.

**WILLIAMS**—In Chicago, Ill., Jan. 7, Rev. John M. Williams, D. D., one of the early pastors of the First Ch., aged 83 yrs.

## WILLIAM E. TOLMAN

On Dec. 21, 1899, Pawtucket, R. I., lost by death one of its citizens who had done much to shape the character of the community.

William E. Tolman was born in 1826 in Dorchester, Mass., where he spent his boyhood. At Milton Acad. emy he was prepared for Brown University, from which institution he was graduated with high honors in 1849, having been the salutatorian of the class of which President A. A. Phelps of Michigan University was valedictorian. It is stated that only five members of his class survive him.

Mr. Tolman began his professional career as a teacher at Kingst. and then returned to Providence to take charge of the high school, where he remained for five years. In 1854 he accepted an invitation to become the principal of the high school in Pawtucket, which had been only recently established. On this school and its pupils he placed his impress, and during the twenty-five years he remained at its head did much to shape the educational system of the place.

He taught much more than was included in the curriculum of the school; he inculcated correct principles of life, and aimed character as well as scholarship in the thousand of young people who came under his influence, many of whom gratefully acknowledge him as the inspiration of their lives.

Having invested the best part of his life in young men and young women, Mr. Tolman in 1879 accepted a position with the business firm of D. Goff & Sons, with whom he remained until his death.

He was an active member of the Congregational church of Pawtucket, which he had served as clerk, superintendent of the Sunday school and deacon. He leaves a widow, a daughter Alice and a son, William H. Tolman, Ph. D., of New York City. **JOSIAH STROME,**

## MRS. HARRIET A. BOURNE

Died, in Foxboro, Mass., Dec. 25, 1899, after a short illness, Harriet A., wife of Deacon Thomas B. Bourne and daughter of William Phillips and Catherine Payson.

She was born in Foxboro, March 31, 1840. In 1856 she became a student at Wheaton Seminary, but did not graduate. Sept. 1, 1870, she was united in marriage with Thomas B. Bourne. Two sons and two daughters were born to them, all of whom are living. By her motherhood she was exalted. To her untiring efforts and self-sacrifice her children owe their education. For them no task was too hard, no self-sacrifice too great. The beautiful and abiding memory of a life spent in faithful and loving service for others will ever be to them an inspiration to higher and nobler living. For many years, with her husband, she was a member of the Bethany Congregational Church of Foxboro.




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### The Business Outlook

The past week naturally has been a quiet period in general business, owing to annual stock-takings and the influence of the Christmas holidays. In nearly all directions there has been no decided movement forward except for some slight strengthening of values in cereals, provisions and cotton. It can be said here, however, that all the reports obtainable as to last year's business clearly show that 1899 will go into history as one of the most prosperous years in the country's history.

Stocks of wheat have fallen off in Europe and shipments thereto in December were the lightest on record for many years past. Nevertheless stocks have increased in this country to nearly as great an extent.

Supplies of corn here tend to lessen and our exports of this cereal have broken all records in the last year. Cotton has advanced slightly during the week, owing to the continued light movement and the confidence with which holders maintain prices. Little new business is coming forward in iron and steel, although the situation is one of quiet strength.

Lumber is seasonably quiet, but already dealers are preparing for an active spring trade. An interesting point in the lumber trade is the possible placing of an immense order of 10,000,000,000 feet of yellow pine for the Pan-American Exposition Buildings at Buffalo.

Boot and shoe manufacturers are continuously busy and the old strength in leather previously reported still holds.

Hides and skins are reported a little weaker. The former strength continues in textiles. The short water supply is beginning to effect the output of the New England cotton mills, which serves only to increase the element of strength in the whole situation.

Wool has quieted down but continues strong and manufactured goods will certainly open at a good advance. Export trade for our fine wool is good.

Bank clearings of the United States for last week aggregated \$1,781,771,641, an increase of 11.6 per cent. over those of the previous week, and a gain of nearly seventeen per cent. over this week a year ago, while as compared with 1898 there is an increase of twenty-five per cent.

The stock market is a professional one, moving within somewhat narrow limits. This is natural after the severe decline in values that we had late in December.

Speculative interests are moreover waiting for decisive news, either one way or the other, from the Transvaal war. Money is perceptibly easier, and now that the demands of general business are less urgent it will undoubtedly work easier as weeks elapse.

The Boston copper share market is extremely dull, but there are many rumors of a coming advance in these shares.

### Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 5.  
Mrs. Judson Smith, presiding, read from the last chapter of Matthew, "that our memory of the great commission might be refreshed as we begin the year." She also emphasized the truth of the union of Christ with the disciples and of all disciples one with another, urging the thought that each one is as truly "chosen and ordained" to her place in this great work as was Mary Lyon or Frances Willard to her life work. A prayer service followed, participated in by Mrs. Daniels, Mrs. Pratt, Miss Fay and others, with gratitude for the opportunities of the opening year. Special prayer was offered for the treasures of our Boards by Mrs. Hunt.

As the subject for the week upon the prayer calendar had been Bulgaria, special mention was made of our missionaries there, and Miss Child read an interesting account of the touring work of Mrs. Bond and the success thus gained to the daily lives of the women of

Macedonia. Miss Elizabeth Clark, a missionary daughter recently adopted by the Woman's Board, is engaged in interesting kindergarten work in Samokov. News of the safe arrival of Mrs. DeForest in Sendai, Japan, and an encouraging picture of the work there has been received, and a letter from her was read by Miss Caldwell.

A letter from Ruk, Micronesia, telling of the serious illness of Miss Beulah Logan, called forth sympathy and prayer in behalf of this young missionary upon whom is thus laid the double burden of sickness and grief. The isolation of this little group of missionaries was felt anew, as it was stated that by a chance mail they had learned in October that the Germans had occupied Ponape.

Miss Frances J. Dyer spoke of the educational value of the study of foreign missions, and of the broadening influence of such work upon the minds and hearts of the women of our home churches, regretting that so many missed the privileges of such knowledge through indifference.

### Christian Work and Workers

The Portland Y. M. C. A. had a new and elegant building erected in a fine position, but the Spanish war and business uncertainty made it seem unwise to canvass extensively for the expense. During the last two months the effort has been made to raise \$20,000 needed for the construction, with complete success. W. W. Brown, who had given \$6,000, increased his contribution to \$10,000, which was the largest single gift. The smallest was five cents, and there were many of \$5 and \$10 from young men, showing widespread interest.

The Northfield Training School for Young Women, of which Mr. Moody was president, is in the midst of one of its most successful year's work. Over sixty students are in attendance. Several are preparing for the foreign field, others for city mission work, others for work in the rural districts and all for some form of service in connection with the church. Mr. Moody was greatly encouraged before his death, not only with the number and quality of students, but also because of the way in which those who go out from it are being used to reach non-churchgoers. The principal of the school, Miss L. S. Halsey, East Northfield, Mass., will be glad to correspond with any young women who wish such training. A phase of the work which has developed this year has been the outgrowth of requests for workers from various pastors who were about to undertake special services, or who for some other reason wanted temporary help in parish visitation.

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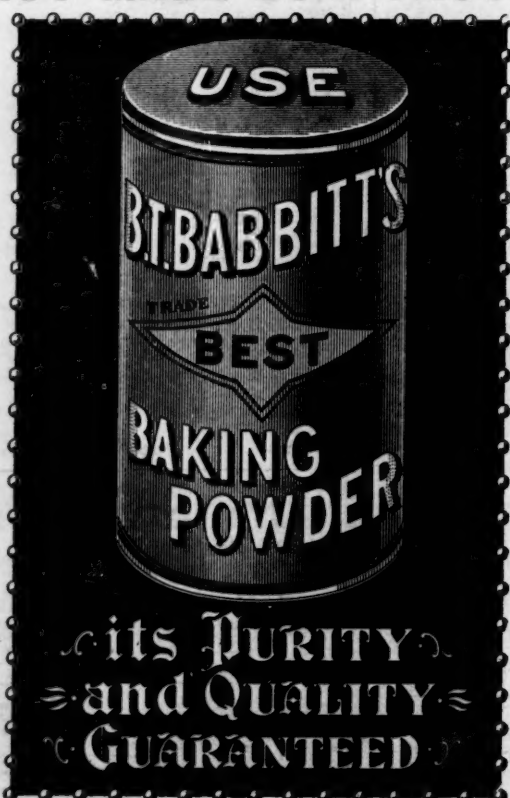
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